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THE McALL MISSION BOAT "BON NOUVELLE"

THE INTERIOR OF THE "BON NOUVELLE"

THE

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ANDREW MURRAY AND "THE KEY TO THE MISSIONARY PROBLEM"*

BY THE EDITOR-IN-CHIEF

This, the latest, is, to our mind, the best of Dr. Murray's pen products. Its two hundred pages are aflame with intense missionary zeal, and it is a zeal according to knowledge. Its immediate occasion was found in the felt defect of the great Ecumenical Missionary Conference in New York in 1900, in *not sufficiently emphasizing prayer*, and in the equally manifest lack of the average church life, in not emphasizing missions as the duty and privilege of every believer, and, in fact, as Dr. Murray argues, the one great object for which the Church exists in this world.

The author of this book makes missions the true test of the state of the Church. He gives fifty pages to a succinct and suggestive sketch of the Moravian Brotherhood, a story which, like the story of the Cross, is always new and fascinating. He repeats those statistics which reveal at once the grand energy and habitual sacrifice of the *Unitas Fratrum*, and the sad, inexcusable apathy and inactivity of the rest of Christendom. If the standard of these poor and feeble few were the model of the many, missionary gifts would multiply fourfold, and the band of missionary workers would increase nearly fortyfold. If the vast money power of the Church at large were so put at God's disposal as that each member of Protestant churches should give one cent a day, it would aggregate over five hundred millions of dollars, or at least thirtyfold the whole sum contributed last year. These are a few of the facts, marshaled under Mr. Murray's skilful generalship, to prove that what some would have pronounced an impracticable ideal is to-day actually exemplified by a Church that, in numbers and resources, is less than a little Benjamin among the tribes, and of which such leadership, therefore, might least be expected.

* See "The Key to the Missionary Problem," by Rev. Andrew Murray. Published by the American Tract Society, New York, and by James Nisbet & Co., London.

Dr. Murray mercilessly exposes and unsparingly denounces the worldliness, formality, prayerlessness, and parsimony in the churches, which account for the awful apathy as to a dying world and Christ's command. He contrasts all this with the Moravian unworldliness, spirituality, ceaseless prayer, and intense zeal. We are reminded how the suffering of our Lord—the perpetual travail for souls, whose full satisfaction is delayed by a lethargic Church (Isaiah liii : 10–12)—is the main spur to Moravian activity. Their life maxim and battle-cry is to *win for the slain Lamb the reward of his sufferings!* We are reminded also how they seek to translate the Sermon on the Mount into daily living (Matthew vi : 33), and make everything secondary, putting first things first; how they accept their mission, even at price of martyrdom; how they lay no stress on numbers, money, worldly methods, or anything else but prayer, service, and sacrifice. The whole Brotherhood is but an expanded "order of the mustard-seed," in which "no man liveth unto himself," and in which Zinzendorf is indefinitely multiplied—the leader reproduced in his followers.

Dr. Murray calls attention to certain great days in Moravian history, of which five may be specially mentioned:

First, May 12, 1727, the *Day of the New Statutes*, when the Brotherhood at Herrnhut exchanged sectarian zeal and jealousy for the position and ambition of a true Church of Christ; self-will, self-love, self-seeking being renounced for poverty of spirit, surrender to the will of God, the presidency of the Holy Spirit, and unsparing service to a dying world.

Second, August 13th, the *Day of the New Pentecost, or Baptism of Power.* The whole night of August 5th had been spent in prayer, and the eight days following more nearly resembled Pentecostal preparation and blessing than perhaps any similar period since that first outpouring. The whole congregation was as one man on his face before God, like Daniel (Daniel ix : 10). Conversions multiplied in a remarkable manner, both as to numbers and the proofs of the power of God, and one marked feature was the ingathering of children. A spirit of grace and supplication was most of all characteristic of this new Pentecost.

Third, August 26th, the *Day of the New Prayer Vigil.* Against an unslumbering enemy there was absolute need also of an unsleeping Church. A ceaseless vigil or prayer-watch was resolved on, and twenty-four brethren and as many sisters entered into covenant to spend each one hour, as fixed by lot, out of each twenty-four hours in solitary prayer for a lost world and a needy Church—these watchers meeting weekly, to confer together and widen their scope of intelligent knowledge of both the need of prayer and occasion for praise.

Fourth, February 10, 1728, was *the Day of the Mission Dawn*, when Zinzendorf pointed to distant lands—Turkey, Morocco, Green-

land, and the West Indies—as fields of labor, and four years later the first two laborers left for the West Indies, setting out on foot and without purse or scrip. Within another three years, more than thirty additional workers had followed, two of them to Greenland.

Fifth, November 13, 1741, was the *Day of the Election of the Eldest.* This completed the organization of the Brotherhood. They had adopted the new statutes, sought and received the new enduement, consecrated themselves to the new vigil, entered upon their new mission, and now they formally chose their new Leader.

Leonhard Dober—hitherto the chief elder, known as "the eldest"—felt called himself to mission work, but no fit man was found to fill his vacant place at home. Then the happy thought was suggested to them by the Spirit that they should ask the great First-born to be the Eldest of the Brotherhood, and, with a strange and hallowed joy, they inaugurated the Lord Jesus into His office. Henceforth He alone was to be Head over all things to the Moravian Church, not nominally, but really and practically.

In view of such facts, which surely furnish a new chapter in the modern acts of the apostles, we can understand the history of the *Unitas Fratrum.* We are not surprised that, in the first twenty years, this Brotherhood sent out more missionaries than all the rest of Protestant Christendom had in ten times that period! A little Church, at a time when it could count less than three times as many members as the primitive one hundred and twenty in Jerusalem, entered upon the greatest enterprise of the Church of the post-apostolic age! The secret is plain: *personal passion for Christ* first of all, and this bearing its natural fruit in *passion for Christless souls.* Zinzendorf had said: "I have but one passion, and it is He! it is He!" and this holy zeal became contagious. As Dr. Murray finely says—echoing Chalmer's motto: "The expulsive power of a new and mightier affection"—"the secret of detachment is attachment." It is easy to loosen ourselves from the world and self so far as we feel an unseen world and a Divine SELF holding us with new cords. Once let primary things take their true place, and, of course, all else must be subordinate and secondary. One thing the Moravian Church learned thoroughly: that continual downpouring of blessing depends on a continual uprising of prayer. Supplication corresponds to evaporation, and the descending blessing to the condensation and rainfall which would be impossible but for the previously rising vapors. There is this reciprocal action between the Hearer of Prayer in heaven and the offerer of prayer on earth: as praise and prayer go up, answers and blessing come down. God thus responds to prayer in new bestowments of blessing; the believer again responds to God's bestowments in new thanksgivings and entreaties.

Thus the Moravians became also the inspirers of zeal in others, as

in the case of John Wesley and George Whitefield, William Carey and William Ward, Jonathan Edwards and Adoniram Gordon, and hosts besides, of whom the world is not worthy.

The essential position of Dr. Murray in this arousing book is further illustrated by the story of the Church Missionary Society and of the China Inland Mission, which, at the crises of their history, have always advanced only by a new faith in God and new prayer for guidance and help. To each of these noble organizations Dr. Murray gives a chapter.

God's Purpose for the Church

Of one position taken by the earnest friend and advocate of missions in this little volume we have considerable doubt. The keynote of his appeal is found in less than a score of words, that "The winning of the world to God is the supreme, the one, end of the Church's existence" (p. 35). This keynote is heard everywhere, almost in every page and paragraph. While in deep sympathy with the main purpose of the book, we fear there is here not a little overstatement. He says: "To gather in the souls He (Christ) died to save is the one object for which the Church exists" (p. 56). Again Dr. Murray says the "three great principles taught by the Holy Spirit" are:

"(1) That the Church exists only for extending the Kingdom;

"(2) That every member must be trained to take part in it;

"(3) That the personal experience of the love of Christ is the power that fits for this" (p. 66).

We hesitate to write one word which might lessen the force of this mighty appeal for higher personal consecration to missionary living and giving, praying and working. But we do not believe anything is ever permanently gained by an undue emphasis upon a particular truth. Indeed, out of its true proportion, even truth becomes error.

If we rightly read the New Testament, the heavy stress of all its teaching is not upon any form of *activity,* but upon *character;* not on *doing*, but on *being.* We should with strong conviction say that the one great object for which the individual is saved and the Church called into existence is to exhibit Christ, to exemplify godliness ; and that the three great principles taught by the Holy Spirit are:

1. That the Church exists only to reproduce and perpetuate Christ among men;

2. That every member is to aid in securing this result by himself becoming as far as possible Christlike;

3. That all power in service ultimately depends on sanctity of character.

This we regard as indisputable. There is in the great parable of John xv.—the vine and branches—an extraordinary emphasis upon "*fruit,*" which is referred to eight times, and in a variety of forms. For that fruit the Vine and Branch exist, and to promote increase of

fruit the Husbandman takes infinite pains and shows infinite patience. But what is the *fruit?* Surely not any form of outward activity, however desirable and useful, but the *Christlike image.* The only place in which the "fruit of the Spirit" is expressly put before us is in Galatians v:22, 23: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Nine separate grapes are in this glorious cluster, and all of them appear to be *frames of mind and habits of heart*—the permanent characteristics of a saintly soul. "Fruit of the Spirit," indeed, as reproducing His essential characteristics in the human spirit. For what is love but the Divine Spirit, in the human spirit, loving? What is joy but the Spirit in us rejoicing? What is peace but the Spirit reposing? What is long-suffering but the Spirit forbearing? What is gentleness but the Spirit soothing? What is goodness but the Spirit imparting? What is faith but the Spirit confiding? What is meekness but the Spirit condescending? or temperance but the Spirit subduing? All these are quite apart from any form of outward service—nay, they must alike prepare for it and survive it.

There are two great evils which come from any undue emphasis on any sort of work, however high and holy:

1. The danger of *externalism*—setting our thoughts on what is to be *done*, and in that proportion forgetting that the all-important matter is to *be* Godlike. The fruit depends on the root, but even the fruit is something more than the *seed* which the fruit contains. We grant that to extend the sway of God over other souls is of great importance, but it is not all-important. Christ puts before us as a double object, to be supremely sought, the Kingdom of God *and His Righteousness*, and we are not prepared to seek the Kingdom except so far as we embody the righteousness. Men are constantly seeking the short road to successful activity. They want to avoid and evade the necessity of being thoroughly Godlike, and so they try to make up in outward zeal and active effort what they lack of inward sanctity and conformity to Christ. On the other hand, if a thoroughly godly character is assured, all the most heroic and constant and self-denying work comes as a natural and necessary result. Once secure the full, ripe fruit of saintly character and the seed of other such characters will be found within the fruit after its kind.

2. The danger of *legalism.* There is a strangely persistent spirit of self-justification which prevents many a sinner from being saved at all, and survives even in saints to corrupt their simplicity in Christ. As tho not content to be "accepted in the Beloved," we must forever go about to establish our righteousness by some work of our own which we think will commend us to God. We vainly treat the work of Christ for us as tho it were not "finished," and needed some supplementary or complementary work of our own to fill up its

defeets! The eonsequence is that we lose our assurance in just sueh proportion as we feel our aetivity to be defieient. Instead of finding in our graeious and unchanging judicial standing in Him the impulse and motive of all holy effort, we are striving to do something in order to make sure we are in Christ. Our very aetivities thus beeome tainted with self-seeking, and lose their eharm. They beeome a part of the price of our aeceptance, instead of the lavish and grateful outlay of love for a salvation divinely and perfectly bought and wrought for us.

But, with this word of eaution, we can heartily eommend Dr. Murray's book as one of the clarion ealls of God to His Chureh for a new advanee all along the lines. May He so use it to the arousing of the whole Chureh of God!

Four Commands with Promises

As to the great work of missions, we may here give the outline of a reeent address by the writer before the China Inland Mission, May 12, 1903, at London:

Four eommands or injunctions, with corresponding promises and encouragements, are found in the New Testament.

Matthew vi: 33—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Matthew xxviii: 19, 20—"Go ye, therefore, and disciple all nations; . . . and, lo, I am with you alway, even unto the end of the world."

I. Timothy iv: 16—"Take heed unto thyself and unto the doetrine; . . . for in doing this thou shalt both save thyself and them that hear thee."

Matthew vi: 6—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father, who is in seeret, and thy Father shall reward thee openly."

The first is the general law of all holy living: Put first things first, and seeondary things will take eare of themselves.

The second is the speeifie eommand of missions: Go do the work of the Master, and the Master will be with His servant.

The third is still more speeifie; it is the individual seeret of service; it preseribes two eonditions of effeetive serviee: Godly character and faithful teaching.

The last is, perhaps, the most important of all, and gives the innermost seeret of all the rest: Habitual secret communion with God. In other words, here are four laws:

1. The Law of Supremacy or Precedence: The great *aim*.
2. The Law of Service or Obedience: The great *work*.
3. The Law of Success or Efficiency: The great *concern*.
4. The Law of Supply or Efficiency: The great *contact*.

THE McALL MISSION IN FRANCE

BY MRS. LOUISE SEYMOUR HOUGHTON, NEW YORK
Associate Editor of *Christian Work and The Evangelist*

It is nearly thirty-two years since, in October, 1871, two English Christians, man and wife, took up their abode in Belleville, one of the exterior *faubourgs* of Paris. This brief period, barely the life of one generation, has seen the development of the most remarkable mission work known since the Christianizing of Europe.

ROBERT W. McALL

The time was barely six months removed from the day when that molten tide of passion which is known as the Paris Commune poured down the steep hillside of Belleville and Montmartre to overwhelm the fairest city in Europe. For three long months the most frantic anarchy had reigned. Priests and archbishop were murdered, noble monuments pillaged and burned, the wildest crimes were the order of the day.

The Commune had been put down with a strong hand, its flames smothered in the blood of hundreds of men and women, but beneath the thin crust of law and authority the old fires were hotly raging, and none could tell when the pent-up flames might not again break forth. Into the heart of this fiery crater Robert McAll and his wife threw themselves with the living waters of the Gospel of Peace, undertaking to do what the wisest statesmanship, the most absolute power of a hundred years, had sought in vain to do—change the mobs of the Parisian *faubourgs* from fiends into men. Will they succeed?

They had no thought of this when in August, a few weeks after the Commune, they went from their church in the South of England for a few days' holiday in Paris. No place within the limits of civilization could be more profoundly interesting to the thoughtful mind than Paris in that day of her desolation. But it was not her smoking ruins or her desecrated monuments that spoke most significantly to minds such as theirs; it was the thought of those multitudes of rebellious souls, sore from punishment, burning for revenge, bent under hated domination, who crowded the exterior *faubourgs* near those ghastly trenches in Père Lachaise where their dead were lying, scarce covered by the scant earth, as they fell when mown down by

the avenging cannon of their own countrymen. To the hate-embittered survivors of that ghastly morning went the English minister and his wife—bearing tracts!

The amazing simplicity of heart which could suggest such an act would be ridiculous but for its sublime success. Tracts to communists, the milk of religious consolation to souls athirst for blood, the bread of the Gospel of peace to men starving for revenge! It was like the consummate folly by which St. Paul changed the civilization of a world; and who shall say that its results will be less tremendous in the history of that new dispensation whose threshold we are crossing to-day?

MRS. R. W. McALL

It was by the word of a working-man in a blouse, standing at the door of a café on their last night in Paris, that God called His servants to this work. "It is said of us," he said, "that we are opposed to religion. *It is not true!* We will not have an imposed religion, a religion of forms and ceremonies, but *we are ready to hear* if any one will come and teach us the true religion of freedom and earnestness."

This was to Robert and Eliza McAll the call of God, and they obeyed it, fully realizing all they were giving up and the fearful risks they were incurring. Yet they acted with prudence, carefully surveying the field, assuring themselves of the cordial alliance of the French pastors, and securing from government the guarded permission to hold "moral meetings," in which, however, they might tell the people of "the love of Jesus Christ." Then they went to live in Belleville, scarcely a stone's throw from that fatal garden where six months before their neighbors had placed thirty priests against a wall and shot them, simply because they were priests.

On the January 17, 1872, a little brick-paved shop in the Rue Julien-la-Croix was opened for the first "Moral Reunion," under the ensign:

> TO WORKING-MEN!
> Some English Friends Desire to Speak to You of the Love of Jesus Christ
> ENTRANCE FREE

In this brief formula, which, with the substitution a few years later of the word "Christian" for "English," was for many years the device of the "Popular Mission," there were three striking appeals to the Parisian working-men of that time. In the first place, the hearts of the people of Paris were just then knit to those of England as never before or since by deep gratitude for the prompt and lavish generosity with which, so soon as the siege of Paris was raised, England had poured provisions and relief of all kinds into the stricken city. In the next place, it was a new and astounding proposition that

RUE JULIEN LA CROIS AND FIRST MISSION HALL IN PARIS

"entrance" to a religious meeting could be "free." They had not so learned of the Roman Catholic Church. And, in the third place, *the love of Jesus Christ* made a singular appeal to these tortured souls. It must not be overlooked that they did not connect it with religion. Religion, as they knew it, had little to say of Jesus Christ and less of love. To this day, in the vast majority of French minds, "religion" and "Catholicism" are synonymous terms, and Protestants are "the people who have no religion." "We want to be with you because you have no religion," was often and often said to Mr. McAll in the early days, and it is still sometimes said by the simple peasants who come to the mission boats. But then, as now, they felt that the love of Jesus Christ was what they needed.

Within a month it became necessary to procure a second shop and open a second meeting-place, and then a third and a fourth—eight,

eleven, nineteen. In six years, as Prof. Rosseeuw St. Hilaire, of the Paris University, said, Mr. McAll had "encircled Paris with an evangelistic girdle." The seventh year, when news came of the death of the prince imperial, and all France trembled with dread of a Parisian uprising, that girdle of humble shop missions proved to be as potent as that other girdle of forts on the surrounding hilltops had eight years before proved impotent. The "mission *faubourgs*" were quiet! "You do half our work for us," the police of the *faubourgs* had been wont to say to Mr. McAll, and now the Préfet of the Seine learned how true had been his word to the English minister while yet the embers of the Commune were hot: "Open as many halls as you please, for I have discovered that where you open a hall, there I need fewer policemen."

A WORKING-MEN'S CLUB-ROOM IN PARIS
This is one of the helpful features of the McAll Mission in France

So the work grew until, in 1885, there were thirty-six "stations" in Paris and its suburbs, nine in Marseilles, four in Lyons, three in Nice, and others in the North, South, and West of France, in Algiers Tunis, and Corsica, to the number of one hundred and twenty, with an aggregate annual attendance of over a million, and with activities which, however familiar to missions and settlements now, were new and original with this mission. Some of them, like the children's Thursday-school (Thursday being the school holiday), tho long ago adopted by all French churches, even the Roman Catholic, have not yet been imitated elsewhere. So original were works of social utility with the McAll Mission that it is worth while to remember that, tho France is the pioneer in free industrial education, the first industrial school in France was opened in a McAll hall, in 1873, by a volunteer worker in the mission, an American woman married to a Parisian, and that she was laureated by the French government for introducing industrial education into France.

Nevertheless, the work of the mission has always been chiefly evangelistic, and all other works, English classes, dispensaries, or whatever else, are strictly subordinated to this. Therefore, the French pastors, until 1878 forbidden by law to do aggressive work in their own churches, gladly threw themselves into the work of the mission. Such men as Edmond de Pressensé, Georges and Auguste Fisch, Theodore and Wilfred Monod, Roger Hollard and De Coppet are only a few among many noted men who have worked, or still work, regularly in these halls. Eugène Bersier, the Phillips Brooks of France, from the first gave two evenings a week to the mission, and said that it was his most valued work, which he would lay down last. The words were prophetic, for the last public acts of this great pastor, within twenty-four hours of his unexpected death, were to sit on a McAll committee and preach in a McAll hall.

REV. EUGÈNE BERSIER, D.D.

This voluntary service of the pastors makes it easy to adhere to Mr. McAll's rule to found no churches. The converts, and they are many, are sent to the church of their choice—an easy matter, since they feel acquainted with the pastors, who have preached in the halls. Thus year after year, in many French churches, the majority of accessions are from the McAll Mission.

The whole history of the mission has proved the lasting truth of the unknown working-man's word. France is *ready to hear* the simple Gospel "of freedom and earnestness." This has been notably true of late in the extreme North and the extreme South of France, and very recently in that half-pagan island, Corsica, some account of which has already been given in this magazine. One of the earliest provincial stations was Boulogne-sur-mer, where a remarkably flourishing work has been carried on, not only among the people of the city, but among the very interesting, passionately devout, but darkly benighted, people of the fishing suburbs. Many of the fishwives, whose picturesque costumes are the admiration of travelers, have become enlightened and earnest Christians, while to the children, whose lives are peculiarly hard, the Sunday and Thursday schools are the two bright hours in the week.

From Boulogne the work has spread to the quaint old village of

A McALL MISSION MEETING IN DESVRES

Marquise, where a Reformed Church is the outcome of the mission; and from Marquise a working-man carried it to the factory town of Desvres, so telling his fellows of the good news that they insisted on hearing more. He himself paid the expenses of M. Nézéreau, a converted priest employed in the mission, to come and tell them more, and soon it proved necessary to open a permanent work. There was no suitable hall. A portable hall owned by the mission, which had done good service in the north, was brought to Desvres. It seated sixty; and thus wrote Mr. Greig, the present director of the mission, after a visit to Desvres a year ago: "When the inhabitants of a town of five thousand souls take turns, nights about, to stand inside or outside the mission hall, and when the only method by which a man can get from the platform to the door, once the meeting is begun, is by crawling over the heads and shoulders of the audience, one feels that the accommodation is insufficient." Desvres was evidently one of the anomalous cases where the mission, which invests no money in buildings, must put up a hall, and last January the chapel was dedicated, the mayor and his eleven councillors being among the most assiduous attendants. The curse of Desvres has hitherto been intemperance; but now, as the missionary remarks, "In Desvres the people consider that to say 'I am a temperance man' or 'I am a Protestant' is to use equivalent words."

As in the North, so in the South. Ten years ago a station was opened at Grasse, in the mountains above Cannes. Grasse is a barracks town, and in addition to a varied and rewarding work in the

mission hall, a very fruitful work has been done among the young recruits by means of the well-equipped soldiers' reading-room. Of late a wave of religious interest has swept over the whole district, largely owing to the itinerating work of the evangelist and his wife, in nineteen mountain villages and hamlets. In many of these places the Gospel was for the first time heard from the lips of M. Quéhen. The thirst for the truth is something intense. The meetings are held in the open air for want of rooms large enough to accommodate the people. M. and Mme. Quéhen begin by singing the hymns, and the people come running. In one village they found one Sunday afternoon a theater set up on the village green. The owner at once invited them to use his chairs for the service; so the town-crier announced the meeting, and all the chairs were filled. A great number of tracts are given away, and not a few Testaments are sold to these mountain people.

A large measure of the success of this mission is due to the eagerness of the people to spread the Gospel. Like the early Christians, wherever these converts go they go preaching the Word. A cobbler's wife, hearing the good news at an evening meeting, proclaims it next day in the omnibus, as she carries home a pair of shoes. A milk woman tells it to all her customers. A traveling pedlar gives a tract to every one to whom he opens his wares. A push-cart man gives away hundreds of tracts every year. An old soldier, crippled, gaining his livelihood by singing in the village streets, gives tracts to all who listen. A blind man carries them to the bench where he sits in

A GROUP OF McALL MISSION WORKERS IN GRASSE, FRANCE

the sun, and gets the passers-by to read them to him. Fifty-two families, living in one *cité* (tenement house), have a regular system of interchange of the tracts the children bring home from Sunday-school. The mission boats distribute thousands of tracts and Scripture portions every year, and sell great numbers of Bibles and Testaments. It is impossible to describe the eagerness of the people for this literature. "Never have I seen a tract dishonored," says a worker, who has had a quarter century of experience. Workmen read them as they sit under the trees to eat their lunch.

Probably there never was another mission so rich in romantic or even melodramatic incidents as this. Over and over again it has happened that some forlorn outcast in Paris or provincial town, on her way to the river to drown herself, has heard the singing of a hymn that seemed to be especially addressed to her, has entered the hall whence the singing issued, has been comforted, turned from her dark purpose, instructed, converted. Desperate men, even, seeking refuge in suicide, have been thus redeemed to life and usefulness.

The Gospel Boats

The true romance of the mission, however, will always be found with the boats, of which there are now two, *Le Bon Messager*, commissioned in 1892, and *La Bonne Nouvelle*,* the gift of an American woman, and now in its second year of service. These boats, plying on the inland waterways of France, open up almost new territory, and wherever they go they find that same readiness to hear, that same thirst for truth, which was so marked in Paris thirty-two years ago. People come from distances of three or four miles around, after their long day's work in the fields or vineyards, and if they find the boat filled and the crowd upon the bank keeping them out of earshot, they patiently wait for the second meeting, or even the third. When the boat moves on to the next station they follow it, and to the next and the next, walking in some cases fifteen miles and back before they can relinquish the privilege! In many cases the priests at first oppose and then are won over; in some they do not oppose. Often they advise the children to attend, one old *curé* going so far as to give his "catechism" at an earlier hour that they might be in time.

In nearly all cases, mayors and municipal councils are favorable to the boat work. They do not need to be taught that lesson which the Préfet of the Seine learned so many years ago; they perceive at once that the teachings on the boats make for good order, and times without number these officials have been among the most assiduous attendants.

In some cases, however, there is bitter opposition. For instance,

* See frontispiece.

at Nemours last winter the clerical party, with the aid of the newspapers, heaped insults upon the workers, and were eloquent in describing the soul-peril which would follow a visit to the boat. As might have been expected, they simply assured a "success of curiosity" for the work. It shortly became a more serious success, so that when the boat moved on, two Protestant ladies felt constrained to offer to bear the expenses of a permanent evangelistic work, which is now in operation.

The boat mission responds to a very widespread, tho inarticulate, need. The service of the priest counts for little in most of these villages and hamlets. Free thought is rife throughout France except

AN AUDIENCE ON BOARD THE BON MESSAGER

in certain localities, the people have thrown off the yoke of the Church, refuse to attend services, and content themselves with civil marriage and civil interment. Yet the soul-hunger within them is insistent. The word spoken by that unknown workingman of Paris, on the night of August 18, 1871, is as true to-day as it was then—"*we are ready to hear.*" All through the length and breadth of France the working people are "ready to hear" him who comes to them with "a religion of freedom and earnestness," and the boats can touch at no small hamlet, no large city, without the entire working population and many of more exalted station crowding to hear the message that is spoken within its walls, and offering the free use of kitchens, barns, and municipal halls for permanent work. So far as possible the pastors of Paris avail themselves of these offers, and follow up the boats with occasional itinerating work.

Often they recognize that the boat has passed that way by hearing hymns sung in the street. It is impossible adequately to describe the boon conferred on the people of France by the mission hymn-book, "Cantiques Populaires," the love gift of Dr. and Mrs. McAll. It is used in all the more popular services of the French churches, and has even crossed the sea for use in New Orleans and in missions to French Canadians. France has no popular songs, and this, perhaps, accounts for the hold these hymns have on the people. One hears them everywhere, on the children's playgrounds, at the women's washing-places, along the streets when men come home from work, on the lips of

THE BON MESSAGER IN AN ICE FRESHET IN WINTER

young men who never entered a mission hall. Young people going home from fair or fête sing them as they pass along the silent roads at night. At a country ball, when the girls were challenged to sing, the dancing ceased and solemn silence reigned while a girl sang "Plus pres de toi" (Nearer, my God, to Thee). A fire brigade, out for parade on the festival of the village patron saint, started off singing:

"Jusqú à la mort nous te serons fidèles."*

The parish priest at Reuil, one of the boat stations, procured a hymn-book and greatly enjoys it. An old couple going from Paris to live in the country persuaded the parish priest to introduce it into the

* "True-Hearted, Whole-Hearted," by Miss Havergal.

service. A well-to-do couple from the country, converted by hearing in Paris the hymn,

"J'aime Jésus, il m'a sauvé,"

went back home, and for years, at their own expense, carried on meetings in their village like those of the McAll Mission.

Space fails to tell of the work of the mission at the three Expositions, of its loyal yet free cooperation with other organizations, temperance and Bible societies, and the various evangelizing works of the French churches, to which in unnumbered instances it has served as a pioneer. In return, the appreciation in which the work is held by the churches has been more than once signally illustrated by the readiness of these to take over or to enlarge the mission work. Thus in time of stringency, ten years ago, three churches in Lyons, of as many denominations, took the entire support of the five McAll stations. The most notable instance is the splendid new hall in Clignancourt, Paris, built for a Reformed Church, and adopting the neighboring McAll work.

As for the love and honor in which Mr. McAll was held by the French people and the French government during his life, and his memory cherished since his death, any adequate description is impossible. He lived to see the mission attain its majority, to be rewarded by medals from two French societies and by the cross of the Legion of Honor from the government, and to have his seventieth birthday celebrated by tens of thousands with love and enthusiasm indescribable More important to him, and a more adequate revelation of his character, he lived to make the mission independent of him—so perfectly organized that his death caused no shock or break to the work. His successor, Rev. C. E. Greig, trained under his own eye, was by Dr. McAll himself seated in the chair of direction, and he himself inducted into the honorary presidency of the work a prominent business man of Paris, foremost in every good work, M. Louis Sautter. Dr. McAll had long been a great sufferer from agonizing headaches, due, it proved, from abscesses forming on the brain, and having thus completed his work, on May 11, 1893, Ascension Day, he laid it down. He was escorted to the grave by a military guard of honor and by thousands of weeping friends. He lies buried in Père La Chaise, his grave marked by a stone cross. Mrs. McAll, his second self through all his arduous work, "the secret of Mr. McAll," as it used often to be said, still lives, and may be seen almost any evening in her old place at the organ, leading the service of song. Her presence there is a benediction, not less appreciated because she and her husband so well founded the work, so wisely, self-denyingly, fitly, that it will go on perpetuating their memory and continuing their work long after they have been reunited in the presence of God.

PREACHING THE GOSPEL IN FRANCE

THE STORY OF THE CONFLICT AND CONQUEST IN COULAURES

BY LOUIS DUPIN DE SAINT ANDRÉ, COULAURES, FRANCE

The best way of getting acquainted with the difficulties and possibilities of the work carried on in France among Catholics by evangelical churches is to study the life of one of the missionary stations. The difficulties found at Coulaures of building up an evangelical congregation in an altogether Catholic country, may be looked at as typical.

Périgord, in the southwest of France, bordering on Bordeaux, was never really in the north touched by the Sixteenth Century Reformation. Its capital, Périgueux, was long ago a Protestant city, but the country round it always remained a Roman Catholic country, and full of superstition and prejudice. Protestantism was absolutely unknown there, and I was surprised lately to learn that to the Périgord people "*Huguenot*" means "*a man who does not believe in God*"! This is the result of the priests' teaching in the past, and the same intolerance and misinterpretation remain to-day. Roman Catholic priests have preached in Périgord that Protestants are devil-worshipers, and most of the peasants thought that Protestants had an eye in the middle of their foreheads, and they were absolutely sure that ministers had cloven feet!

Such was the condition seven years ago. Except for a small congregation in the town of Périgueux, Protestantism was altogether unknown. In those seven years five stations have been founded in this region by the Société Centrale d'Evangélization ; there are at present seven pastors, thirteen chapels or halls, and five hundred souls have been rescued from the darkness of ignorance and sin.

A missionary from Madagascar, Rev. P. F. Martin-Escande, who visited Coulaures recently and spent several days in conversation with the peasants, remarked that we were doing the same kind of work here that he was doing in Madagascar—the same difficulties and ignorance of the people to contend with. This is, in very truth, pioneer missionary work.

First of all, the Gospel of Christ is absolutely unknown to them. "Reading the Holy Scriptures is a sin," say the priests. Consequently they are entirely ignorant of the life of our Lord. I have often asked children: "What does Christmas remind us of?" They all answer, "Of the birth of *God*." "Who was crucified on Good Friday?" "*God*." Such words are a touching testimony given to the divinity of our Lord, but they reveal a state of fearful ignorance regarding Jesus Christ. I was once called to the death-bed of a Roman Catholic who confessed that he wanted long ago to become a Protestant, but had not

dared to for fear of losing his means of livelihood. As death was near, he wanted to be shown by a Protestant pastor "how to die." I found that this dying Roman Catholic of the nineteenth century *did not know who Jesus Christ was!* He had heard of God, but never of His Son! And that man had all his life been called a "Christian"! This case is only an exaggerated instance of a general religious state. In the whole of Périgord for the worship of God and of Jesus Christ has been substituted the worship of the Virgin Mary and of St. Antony of Padua.

At the same time the superstitions have remained what they were in the years of long ago. All kinds of absurd ideas are prevalent. For example, they believe that if somebody washes linen during Rogation week, all the men in the parish must die; if one does not plant in the corn-fields a little bit of the boxwood blessed by the priest on Palm Sunday, the corn will not grow, and so on.

But the greater part of these superstitions are connected with the worship of saints. The credulity of these people a few years ago was astonishing. In what is called Black Périgord is a little town called Auriac, which possesses nothing remarkable but an old statue of St. Remy. This statue is in a little chapel, which is open only on certain days, once or twice a year. It is generally believed in the neighborhood that it has the power of healing rheumatism, if only one can rub the afflicted part upon it. The result is that, when the church is open, people rush in and begin to rub themselves on the statue. And there have been so many people doing that for ages that there is nothing left of the statue but the trunk—head, arms, and legs have been gradually worn away. During the morning, when everybody is sober, everything goes on with a fair degree of decency, but during the afternoon, when men and women have tested the village wine, everybody wishes to be first to rub. In the middle of the little chapel there is a real struggle, and blows are exchanged by the impatient worshipers, so that at night, when they close the doors, the chapel's floor is strewn with buttons and pieces of clothing which have been torn away during the fight!

On ordinary days, when the church is shut, people come from great distances to rub themselves on the outside wall of the building, near where the statue stands within. This superstitious belief is found also at St. Raphael, a little village near Coulaures, which is supposed to possess the grave of the same Saint Remy—a very old stone sarcophagus, on which is carved a bishop's crook. It is said to have the same miraculous power as the statue at Auriac.

The worship of Saint Remy is comparatively harmless, if not for religion, at least for health, but such is not the case for all superstitious beliefs in Périgord. Certain wells are supposed to heal suffering people if plunged into them, and many a time has a poor sick

baby died because during the winter it has been pitilessly immersed in the cold water of the well of St. Sulpice.

Such superstitions are publicly encouraged by the Roman clergy, which derives from it considerable money, so that it is easy to understand the feeling of disgust for the Church which prevails among the more intelligent people of the district. Priests in France are very scantily paid by the State, and have been led to make people pay innumerable fees for any ecclesiastical act: baptism, first communion, confirmation, marriage, burial, etc. Thus the Roman Catholic religion appears to many as a mere *mercenary religion*—the "religion of money," as they call it.

There is also a very strong feeling among the more intelligent of the population that the Roman Catholic priests are doing their best to prevent the spread of education in the whole country, fearing lest their churches should be left empty when the people discover that these beliefs are mere superstitions and contrary to reason.

The Protestant work among Catholics is not the demolishing of their religious ideas, but an attempt to rescue from utter unbelief the many souls already disgusted with Romanism. We try to show them, instead of the way to atheism, the way to Christ. As missionaries among African Fetishists must make haste in order to save them from becoming Mohammedans, so we must make haste to organize Protestant congregations everywhere in Périgord, in order to save disgusted Roman Catholics from absolute infidelity. These facts explain the opposition we meet from the Roman clergy, and to what extremity things were carried to at Coulaures.

On the other side of the hills which surround Coulaures on the south is the village of Cherveix-Cubas, to which in 1895 many people called the Protestant pastor of Périgueux and accepted the reform.* From there the movement toward Protestantism had spread to St. Raphael, a delightful little village on the top of the hills, from where one can see an immense landscape extending as far as the blue line of the mountains of Corrèze. Three or four men from Coulaures went to some of the services held there, and coming back to their own village, asked the pastor of Cherveix-Cubas, M. Galland, to come and give them a talk on Protestantism. This was on April 25, 1897.

"Oh! what a grand meeting!" wrote M. Galland. "Three hundred and fifty people assembled in a barn which was all too small, so that they

* "One day," writes the pastor of Périgueux, in December, 1894, "I received the visit of a man of Cherveix-Cubas, who bears the name of Charles Dupuy. Three or four priests, for reasons I can not mention, had been obliged to leave that village within a very short time, and in order to punish the discontented parishioners the bishop refused to appoint another. M. Dupuy said to me: 'Will you come and give us some popular lectures; explain to us what authentic Christianity is; show that Romanism is not that Christianity, and I promise you a cordial welcome.'" The pastor went, and that was the beginning of the work at Cherveix-Cubas. Now there is a Protestant congregation, with a pastor and a church.

overflowed into the yard and the garden. A few days later we again had an audience of three hundred to three hundred and fifty, all listening with the greatest attention. Five hundred New Testaments and twenty-eight Bibles were sold in a short time by our colporteur."

Immediately, priestly opposition began. In the small "commune" of Coulaures, which has only one thousand three hundred inhabitants, are several large estates belonging to Catholic families. As many peasants are farmers on the estates, these families have a great influence in the country, and several prohibited their laborers from going to Protestant meetings, under penalty of being dismissed. At the same time the grossest calumnies were spread abroad. It was said that the Protestants had caused the last drought, or the fall of hail; that the taxes would soon be doubled in order to pay the high salaries of the pastors; that these were the emissaries of the British government sent to spy out the land; that they were traitors to their country, and had formed an alliance with the Germans to invade France, etc.

It was at that time (October, 1897) that I came for the first time to Coulaures. I soon discovered that a regular campaign was being carried on against us by a Catholic gentleman, and we found it necessary to call a public meeting, where M. Bianquis, Secretary of the Foreign Mission Society of Paris, and M. Pfender, Director of the Société Centrale d'Evangélization, came to face our adversaries. The arguments of our opponents show the true nature of our difficulties. They said:

1. Protestantism is a foreigner in France, having been invented by a German, Luther.

2. In the Dreyfus case Protestants had made an alliance with the Jews to save an abominable traitor to please Germany.

3. In colonies, and especially at Madagascar, Protestants are always the enemies of France. In Madagascar one could always see the Protestant missionaries, the Bible in one hand, a bottle of rum in the other, trying to stupefy the Negroes, when the Catholic missionaries are what every patriot must be—a Frenchman first, a Catholic after, the religion of the motherland being the first of all.

Conclusion. One must not let Protestantism get a footing at Coulaures.

It would not have been difficult to answer these charges if the meeting had not been violently disturbed by a band of roughs, and if a running fire of jokes, whistles, grunts, etc., had not been kept up for two hours to drown the voices of the Protestant speakers. We had to retire at last, announcing another meeting for eight o'clock at night, under our own direction; and *there* it was possible to reply. At the beginning of this meeting the peasants who had decided to stay with us, threatened and insulted as they were by their friends and relations, asked the minister to let them sing the well-known hymn,

translated into French, "Hold the Fort, for I am Coming!" which rang triumphantly as a token of the victory to come.

Of course the greatest excitement prevailed in the village, and when a fortnight later * the appointed pastor came to hold service, the meeting-house was surrounded by a mob with clubs and stones, shouting: "*A mort les Protestants!*" (Death to the Protestants!) It was impossible to get out of the room till at last one of M. Galland's converts, a navy officer, arrived and took the minister in his carriage, and forced his way through the crowd. A man tried to stop the horse by seizing the bridle, but the officer gave the horse a sharp cut with the whip, the animal reared, and the man was flung to the ground. Some clubs rattled upon the carriage without touching the men. The situation was becoming serious; it was a question of life or death. For the next meeting the mounted police were required, and for some time things seemed to go on better.

Two months later a young theological student was sent to fill the post temporarily. As he was returning one Sunday morning from service a mob awaited him on Coulaures Bridge. As he crossed it he was jostled about, and cries were heard: "The Protestant to the river!" His presence of mind and the help of a young Roman Catholic saved him from the plunge.

The police made a very strict inquiry of the case, and since then (Easter, 1898) no more attempt against the life of the Protestants has been made in Coulaures, but the secret persecution has continued. A carpenter—who is now an elder in our church—has been obliged to go in search of work ten or fifteen miles from his village, because all the Catholics had boycotted him for being a Protestant. Some had not courage to face the persecution, but during the time of hottest opposition twenty dared to bear the sneers and insults of the adversaries of the Gospel by going to the evangelical service. After July 1, 1899, when I was appointed pastor of Coulaures, everything being quiet, the fearful took courage, and the number of Protestants passed gradually from twenty to one hundred and eighty-one,† and on February 4, 1900, we inaugurated our small church. Elders were selected from among the flock, and so the church of Coulaures was planted. The great fight was over, and we had only to increase our influence in the vicinity. The little church has grown so that its extension has obliged us to organize two new congregations, one twelve, the other eighteen miles from Coulaures, having each a pastor at its head.

Protestantism is strongly established in the Périgord, and is gaining ground every day. On the west side we join the new churches of Charente, on the east side the new churches of Corrèze.

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* I was then serving my term in the army, and two pastors were coming alternately every other Sunday to give a lecture or hold a service.

† On December 31, 1901.

M. Merle d'Aubigné writes in a way greatly to encourage all those who throughout the world are fighting for Christ:*

What has been the origin of this promising work? About forty years ago a traveler could be seen driving from village to village through Périgord. He was a seedsman, and at the same time an earnest and faithful Christian. As he passed from house to house he engaged in conversation with the peasants on religious subjects, and often brought a few together of an evening in the village inn. It was the time of Napoleon III., and colportage was subjected to severe restrictions. Yet hidden underneath the bags of seed the emperor's gendarmes would have discovered a provision of books. Many of these were sold or left behind in the houses of those who had "received the Word," and it was one of these Bibles, read and pondered over for years—together with the memory of the good merchant—which first suggested to the inhabitants of Cherveix-Cubas the idea of calling the Protestant pastor. After nearly half a century of waiting, the seed sown in faith has born a plenteous harvest!

A REVIVAL IN INDIA

BY REV. JOHN McLAURIN, D.D., COONOOR, INDIA
Missionary of the American Baptist Telugu Mission

Many questions may arise in the heart of the reader of the above words. "A Revival in India!" When did it begin and where? How extensive is it, and what progress has it made? Tho we may not be able to answer all these questions to the satisfaction of all, yet we do rejoice that, in a very remarkable degree, the revival is here now.

I. *When and where it began.* To know this is not essential to our belief, tho it is interesting to trace God's hand in a movement of this kind. In May, 1902, in Coonoor, Nilgirihills, South India, several Telugu missionaries and native Christians, who came to the hills as *munshis* and servants, held services in Telugu in an outhouse on Sunday afternoon. One of the subjects was: "The Needs of Village Christians." A remark was made that they so much needed the Holy Spirit, to cleanse, to enlighten, and to empower them to live holy and consistent lives before the heathen. This thought powerfully impressed one present. He began to pray for the village Christians. But the burden grew too heavy to be borne alone. He wrote to a fellow missionary, whose sympathy he could rely upon, asking him to unite with him in daily prayer for a revival of spiritual life among the Christians. The brother replied: "Before they call I will answer: the awakening has begun. I will gladly join you." Shortly after another and yet others joined this praying circle. About the same time, probably the same week, a similar movement, only on a larger scale, began in Kodaikanal, another hill station in South India. In

* "Gospel Echoes from Across the Channel," May, 1902.

the latter place the missionaries met together for prayer and fellowship in the matter of a revival. A great impetus was given to the movement by these meetings. It was not known to either party that the other was praying for this specific object.

During the same year a compilation was made from the lectures of the Rev. Charles Finney, called "A Spiritual Awakening," by the Indian National Council of Y. M. C. A. in Calcutta. It was translated into Tamil and Telugu, under the auspices of the Madras Y. M. C. A., and scattered throughout South India. Similar influences were at work in Northern India.

II. *The extent of the movement.* As early as August, 1902, the ever watchful Y. M. C. A. of Madras issued a "private prayer circular," containing requests for prayer from members of the circle. These members promise to bring the requests of the circular before God each day for a month. A new circular is issued each month. February circular contains thirty requests, March twenty-eight, covering all India and Ceylon, and representing almost all missions. In these requests all phases of work are represented. The movement is gathering force and spreading in extent daily. The present writer has been a missionary in India over thirty years, and has seen nothing compared to this awakening before.

Perhaps in no case has the power of this awakening been as conspicuous as in its effects upon the late Decennial Conference in Madras. The whole atmosphere of the conference was pervaded by the Spirit of God. The Spirit had presided over the appointment of the delegates, had followed them to Madras, and had presided at their meetings in committee, and guided their deliberations in the public assemblies. Note resolutions 1–4, under "The Native Church," and compare them with any former deliverance. The conference focused and intensified the revival spirit, and sent it into regions hitherto untouched.

The visit of Dr. Torrey and Mr. Alexander, fresh from the scenes of the triumphs of grace in Australia, had created a sympathetic feeling in Madras, and delegates from many lonely stations felt the spiritual glow of the late meetings in their places of entertainment. The presence of representatives of Sunday-school, Christian Endeavor, Young Men's, Young Women's, Student Volunteer, and other associations accentuated the spirit already present. I have been present at two ecumenical and three Indian missionary conferences, and many large gatherings of Christian workers, but never attended one where the spirit of catholicity, of devotion, of yearning for the elevation of the Christian and the salvation of the lost was so conspicuous. No human skill in organization can account for the results. Dr. Campbell White's impassioned call for one man and one woman missionary to each 50,000 of India's population from America and Europe was the

spiritual outcome of the previous meetings. Madras was only the Pentacost to which the Lord sent many a weary worker to be inspired and anointed afresh for their work in far-away cities and villages. The many calls for private and public prayer, the reports of the conversion of hundreds in far-separated places, the notes of praise for answered prayer in the awakening of native workers, the unusual number and activity of evangelists, both native and missionary, who have been moved to hold meetings in different places, together with the large number of evangelists and workers who have come from Great Britain and America during the past year to India, show conclusively that the Lord of the harvest is visiting this land.

III. *The field of operation.* (*a*) The Missionary. The awakening must begin with the missionary, and thank God it did begin with him. He must be filled with the Spirit, the spirit of holiness, of love, of pity, of patience, and self-sacrifice. Pentacost was for the apostles first.

(*b*) The Native Christians. It is impossible to exaggerate the importance of this point. And it is impossible to imagine a revival without their being in it. Who else would be awakened? There are well unto two millions of native Christians in India and Ceylon. They are scattered from coast to coast, they are more or less associated with and related to millions of their countrymen and countrywomen. They are better educated in proportion to their number than any other class. They can understand their fellow countrymen as no missionary can. Theoretically, at least, they all know the truth, and tens of thousands of them are lights in the world. Just think what a power they would be if cleansed, enlightened, and filled with the Holy Ghost!

(*c*) Anglo Educated Hindus and Mohammedans. There are millions of these also. Thousands of them pass through government, missionary, and Hindu universities and colleges each year. Almost every one of these knows enough of the religion of Jesus Christ to be saved if they would only believe. Besides these, there are tens of thousands who have been educated in Christian high-schools and village schools, and who have been influenced to become Christians by what they have been taught in these schools.

(*d*) I have not mentioned the large class of Anglo-Indians or Eurasians. Many of them are most devoted Christian workers, but large numbers are still only nominally Christian. A genuine spiritual awakening would benefit thousands of these. Many Anglo-Saxons also, both of the ruling and commercial classes, would be largely benefited. The above are the classes most open to the influence of a revival, but it spreads from class to class till many who have never heard the Name would be brought under its influence.

IV. *What, then, is our plea?* The words of the Man of Macedonia: "Come over and help us." We need more workers very much. We

need two for every 50,000, but what we need more than even that is unceasing, importunate, believing prayer. We want millions of people praying daily for India. And we want them to do it now. And we want them to keep on doing it till He hears us. I believe a crisis of missions in India is upon us. If we could concentrate the prayers of God's people upon India at the present time I believe we could do the work of centuries in decades.

Let ever child of God who reads this pray for India.

MISSIONARY TRAINING IN THE HOME

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO

The missionary training of children should begin, first of all, in the home. Nowhere can so strong and sure a foundation for missionary interest and activity be laid as here. "I believe there ought to be education in missions from the cradle," says Dr. Pierson, "and then, as the child's mind and heart are inspired with a desire for the uplifting of mankind, the fire to be fed with fuel appropriate to the measure of the child's intelligence."

Too little importance has been attached to this matter and too little stress laid upon it. We have had books and articles, addresses and conferences galore, on how to interest the young people in the Christian Endeavor Society and kindred organizations, but practically nothing on how to interest the little people in the home. Yet this is a matter of primary importance. On it depends, to a great extent, the solution of the whole missionary problem. Note the significant words of Mr. John R. Pepper, of the International Sunday-school Lesson Committee, uttered before the New Orleans Missionary Conference in 1901:

> I verily believe that the heathen nations can be converted to the religion of Jesus Christ in one generation if the Church will but rear a generation to do the work. . . . I am profoundly impressed with the fact that we will never have an irresistible, all-conquering line of royal givers of gold, silver, or selves, until we do rear them, and the first lesson of this culture in real, honest heart-yearning for the salvation of the whole world must be received in the springs and fountains of early childhood, if we would see the largest yield therefrom.

There are three great reasons worthy of careful consideration why little children should be early trained in avenues of service to Christ and the lost world He came to save: 1. For the good of the child itself. 2. For the sake of what it can accomplish for the cause. 3. To fit it for the responsibilities of the future. Each of these will be briefly considered as follows:

1. In these days when snares and pitfalls for the young abound on every hand, all active, loving interest that a child can be induced to

take in a great and noble cause that absorbs its thought and demands from it a portion of both time and money, is a positive safeguard to it. Then, too, the building of character begins at a very early age, and if that character is to be good and true and noble, the highest ideals should be laid upon it during the plastic period when the child is most easily molded. On this point Dr. Pierson has spoken most powerfully as follows:

> Nothing is so subtly fatal to all true symmetry of character as simple *selfishness*. There is as truly peril in a self-indulgent home as in a positively vicious one. Let a child begin by being pampered, petted, indulged, taught to gratify whims and selfish impulses, and you have given a carnal tendency to the whole life. Now there is this precious fruit of very early training in the missionary spirit, that your boy or girl gets another center of revolution *outside of self*. Others' wants and woes are thought of, and the penny that would be wasted on sweets is saved for the missionary box. Where missionary songs are sung at the cradle and prayers for the heathen are taught to lisping lips at the mother's knee; where simple facts about the awful needs of pagan homes and hearts are fed to the children as food for thought and tonic for self-denial, and the habit is thus early imparted of looking beyond personal comfort and pleasure and feeling sympathy for lost souls, a new and strange quality is given to character. It is no strange thing, therefore, that in homes where a true missionary atmosphere is habitually breathed, we find children insensibly growing up to devote themselves and their substance to God.

2. Children, even very little children, are a greater factor in missionary work than we realize. What they actually accomplish is by no means inconsiderable, and far greater than we give them credit for. If their efforts should suddenly cease, many a missionary wheel would stop revolving. Since the day when the Lord Jesus used a little lad's five loaves and two small fishes to feed the hungry multitude He has been using children's gifts to bless the world. The figures are not at hand to show the amount given to missions by the children of Christendom, but it is undoubtedly a vast sum. In proportion to their income, children are the largest givers in the world. Nor are their prayers to be despised. Few among older Christians pray with the simple faith and loving confidence of a little child. If only the curtain were drawn aside, we should probably find that many of the blessings granted to the cause of missions have been given in answer to the prayers of Christ's own little ones. "Thank God for bairns' prayers," wrote James Chalmers from New Guinea; "I like best the prayers of children."

3. A study of missionary biography shows that many of those who have done the most for the cause received their first missionary inspiration from their parents in the home. The impressions gained during the formative period of childhood are never really lost, and seed sown in the nursery, tho it may lie dormant for years, will at length spring

up and bear abundant fruit. This was the case with Robert Moffat, David Livingstone, Alexander Duff, Cyrus Hamlin, Jaeob Chamberlain, and other great missionary heroes. It is also true of many whose work has been to "hold the ropes" at home.

It is a solemn thought, freighted with no little responsibility, that from among the children in our homes to-day must come the great missionaries and missionary givers of to-morrow. Ere long these little ones, now so dependent upon our eare, are to be entrusted with the money power of the Church, and upon them will rest the burden of preaching Christ in all the earth. There are endless possibilities wrapped up in their young lives. Dr. Lyman Abbott once used this illustration:

I pluck an acorn from the greensward, and hold it to my ear, and this is what it says to me:

"By and by birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who are under the roof. By and by I will be the strong ribs of a great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic."

"Oh, foolish little acorn, wilt thou be all this?" I ask.

And the little acorn answers: "Yes; God and I."

Borrowing Dr. Abbott's thought, Dr. J. R. Miller has applied it to a little ehild. We in turn apply it to the missionary possibilities of a little ehild:

I look into the face of a company of little children, and I hear a whisper, saying:

"By and by I will be a blessing to many. By and by I will give money to the Lord Jesus for His work. By and by I will teach many to love the cause of missions. By and by I will cross the ocean to carry the Gospel to those who have it not. By and by I will turn many from worshiping idols to serve the living God. By and by I shall finish my course and be among the glorified with my Redeemer."

"You, frail, powerless little one?" I ask.

And the little child makes answer: "Yes; Christ and I."

Some Practical Suggestions

The responsibility for missionary training in the home lies, of eourse, largely with the parents, yet it has frequently devolved upon some other member of the household. Count Zinzendorf, the illustrious "father of modern missions," owed his early training to his grandmother, the gifted and pious Baroness von Gersdorf, while the Earl of Shaftesbury, the devoted advocate of missions both at home and abroad, attributed his first interest in things spiritual to his devoted old nurse, Maria Millis. It is, however, the parents' rightful privilege, and those who, for any reason, allow it to be assumed by others, neglect a great duty and miss a great reward. "Take this

young child and nurse it for Me," is a command laid upon every Christian parent's heart.

The creation of a missionary atmosphere is a matter of primary importance. A child reared in a home where missionary books and magazines crowd the library table, where missionary maps and pictures adorn the walls, and where prayer for missions is daily offered at the family altar, unconsciously imbibes the missionary spirit, even tho no direct influence is brought to bear upon it. "I have always believed in missions," said an earnest Christian woman not long ago; "it would have been impossible for one brought up in our home to do otherwise."

The history of missions furnishes no more beautiful picture of early missionary training than that of Mackay, of Uganda. Both parents were deeply interested in missions, especially in Africa, where Livingstone was then making his great explorations. The "Proceedings of the Royal Geographical Society" came regularly to the house, and the works of Livingstone, Speke, and Grant were purchased as soon as published. On a map in the study the father traced with his boy the course of the newly discovered rivers, and explained the important part missionaries were taking in the opening up of the great continent.

On the long Sabbath evenings, when the father was preaching at some distant kirk, the mother taught the boy. The lessons were from the Bible and the catechism. If they had been well learned, the reward was a thrilling missionary story that filled his young heart with missionary zeal. "Would you like me to go to Africa, mother?" he asked on one of these memorable occasions. "Not unless God prepares you for it, my boy," was her reply; "but if the call comes, see that you do not neglect it." Small wonder is it that in after days the boy became, to borrow Stanley's phrase, "the greatest missionary since Livingstone."

Among the chief delights of childhood are stories, games, and pictures. These should be preempted for the missionary cause, and made to do duty as a means of imparting mis sionary inspiration and instruction.

Missionary literature abounds in fascinating stories of strange lands and peoples, and thrilling adventures of missionaries among them. Little children will sit entranced while such stories are either read or told to them, and stories heard at mother's knee are rarely, if ever, forgotten. With many parents the problem is where to find suitable material. As long as the child is willing to take his reading second hand, the solution is not difficult, for almost every missionary magazine and book contains one or more stories that can be retold in language suitable to the childish comprehension. But at the age of seven or eight, when the average American child begins to evince a

desire to read for itself, the problem grows more difficult, for there are almost no missionary books suitable for beginners. Herein lies the great lack in missionary literature. There are, of course, many excellent children's magazines and papers which should be in every home, but, as a rule, a child loves a book better than a paper. Twenty years ago there was a similar lack in secular literature, but in recent years many gifted pens have been at work, and there is now a long list of most attractive books for beginners on a great variety of topics. It is to be hoped that the need may soon be met in missionary literature also.

Of books especially attractive to children, "The Story of John G. Paton" undoubtedly heads the list. One little lad, whose mother applied to me for a book to interest him in missions, was so delighted with it that he insisted on hearing all of it twice, and begged his mother "not to stop reading the part about the sinking of the well until he had heard it a thousand times!" Egerton R. Young's "On the Indian Trail" and "My Dogs in the Northland," S. M. and A. E. Zwemer's "Topsy-Turvy Land," and Hannington's "Peril and Adventure in Central Africa," are also great favorites. Hamlin's "My Life and Times," Chamberlain's "In the Tiger Jungle" and "The Cobra's Den," Hotchkiss' "Sketches from the Dark Continent," Williams' "Missionary Enterprises in the South Sea Islands," Gale's "Korean Sketches" and "Mackay of Uganda," by his sister, are gold-mines of stories attractive to little folks, tho they also include much that is beyond their comprehension. Tho not especially missionary in character, Carpenter's "Geographical Reader of Asia," Jane Andrews' "Seven Little Sisters," and Isaac Taylor Headland's "Chinese Mother Goose Rhymes" and "The Chinese Boy and Girl," are invaluable in creating an interest in foreign lands and peoples.

Playing missionary games is one of the best ways of imparting missionary instruction in the home. It is said that knowledge gained in play is more easily acquired and longer retained than that gained in any other way. A prominent educator declares that his whole life has felt the impress of the old game of "Authors," played in his childhood, and attributes to it much of his love for books. And many a student of the Word is ready to testify to having gained his first knowledge of Bible characters through the Scripture games played in the home circle on Sunday afternoons. Missionary games similar to these would do much to remedy the woful ignorance which prevails concerning great missionary heroes and their notable achievements. Unfortunately there are very few missionary games available. Simple ones can, however, be easily made at home. In the matter of both books and games English societies are far in advance of our own. The Church Missionary Society provides a fine array of printed matter for little people, including missionary alphabets, painting-books,

and picture-books for the little ones in the nursery, and missionary lotto and other games for those who are more advanced.

Some one has said that "an ounce of picture is worth a ton of talk." This is, of course, a mere hyperbole, yet so great is the influence of pictures that it demands thoughtful attention from all parents who seek to train their little ones aright. Two illustrations will suffice to show their power. Not long ago there came to the Home of the Friendless, in one of our Western cities, a beautiful and accomplished girl, brought there from a Christian home of wealth and refinement by her bent and broken-hearted father. When the matron, in accordance with her custom, questioned the girl concerning the cause of her downfall, she answered, with sobs and bitter tears: "It was a picture, a nude figure, in my father's dining-room. It ruined me and broke my parents' hearts."

In marked contrast to this sad story of an impure picture that so terribly wrecked a life, is that of Count Zinzendorf and the *Ecce Homo* of Sternberg, showing the power of a pure and noble picture to uplift a life. In 1719 the young count, who was destined by his uncle for a brilliant social career, was sent on a tour of foreign travel to complete his education and wean him from his devotion to the service of God. It was a time of testing; but as the young nobleman stood before the famous painting in the Dusseldorf Gallery and gazed into the sad, expressive face of the crucified Redeemer, he renewed his consecration vows and returned home resolved to serve God as never before.

The power of pictures to plant a missionary purpose in the heart of a child is shown in the lives of Duff, of India, and Richardson, of Madagascar, both great heroes of the Cross. The former traced his first desire to be a missionary to pictures of idols shown him by his father at the age of four; the latter to a picture of the martyrdom of the native Christians of Madagascar, shown him by his teacher at the age of seven.

The wealth of pictures that make our present-day books and magazines so attractive constitute one of the best aids to the study of missions, and are a great delight to children. They can be used in many ways. Very pretty picture-books can be made by clipping them and pasting them in an ordinary scrap-book. Especially to be commended are the Orient Pictures issued by the American Baptist Missionary Union. Printed on heavy paper, and reproduced from the best missionary photographs available, they are true works of art, and worthy of a place in any home. Curios, as well as pictures, have a place in the missionary training of the young. For this reason a missionary museum is an excellent thing, especially for boys, in whom the collective spirit is usually so pronounced. A stamp collection, which brings the boy in touch with every foreign field, might form a part of this.

Hand in hand with missionary instruction in the home must go practical training in missionary work. If the child's missionary development is to be complete, it must be early taught to give its pennies to the Lord Jesus for His work, and to pray for the children of foreign lands and the missionaries who work among them. In the matter of giving, American mothers may learn a lesson from their Hawaiian sisters. In the early days of Christianity in the islands it was the custom of many a mother to put a bright coin in her baby's hand and hold it over the contribution-box. If the tiny fingers held on to the shining piece, she gently shook it until it fell, with a merry ring, into the box below. Thus trained, the Hawaiians became noted for their liberality. Surely a plan that worked so well will bear transplanting.

MISSIONARY WORK IN MEXICO: TWENTY YEARS AGO AND NOW

BY THE REV. LEVI B. SALMANS, B.D., M.D.
Methodist Episcopal Mission, Guanajuato, Mexico, 1885–

It would be a pleasing task to trace the splendid progress of the work of God in Mexico as carried on by thirteen missions; but as this would be all but an impossible undertaking, I will briefly outline the progress of one—that of the Methodist Episcopal Church.

Take, for comparison, the years 1882 and 1902. Then we had nine missionaries of the parent Board, with their families, and five ladies from the Woman's Foreign Missionary Society. Now we have eight and eleven respectively. While the field was pretty well preempted then, we have spread out greatly, both in detail and in the character of the work we are doing. It would be safe to say we have four times as many congregations and four times as many schools as then, besides some kinds of work we did not then carry on.

Our Press has developed greatly, being now a mighty power, as is shown by its over five million pages of religious literature published annually, besides a dozen newspapers and much job-work. Six of our schools have developed into large establishments, with ample edifices, accommodating over three hundred boarders and over one thousand two hundred day pupils, while the attendance in all our schools is about five thousand. The courses of study cover fourteen years, and lead through three years of theology to the ministry and four years of normal work to the profession of teaching. Some pupils devote their last three years to nursing, and others to Biblical studies, and work for the after-service of Christ and His Church. Two have finished their studies in the States, graduating in medicine, with the purpose of work in the Church, and an increasing number are heading their educational careers in the same direction.

Our self-support during these years has grown up from humble beginnings to about $60,000 annually, while the whole sum expended in the mission in round numbers in 1882 was $45,000 (Mex.), and in 1902, $250,000 (Mex.).

Out of the seven native preachers found in the list published twenty years ago, two are still alive and grown up into the stature of men in Christ Jesus, holding positions of great importance in our work, and we have added twenty-five more to their number, while our schools are helping on in their preparation a constantly increasing stream of workers for the future, even adding two or three kinds of workers which did not then exist, such as doctors, nurses, and deaconesses.

This brings me to mention that the philanthropies are growing up among us, just as they did in the early history of Christianity itself, in the beginnings of Wesley's work, or in the home Church at the present time. Medical missionary work began among us twelve years ago. It has developed greatly, until now we have three dispensaries, a fine hospital, a training-school with ten nurses in it (the first in the Republic)—all manned (and womaned) by three medical missionaries from the States and two native Mexicans educated in this country. The first steps have been taken for the establishment of a school to train house-to-house visitors to work with the schools and in the pastorates, of whom we expect great things.

MISSIONARY PROBLEMS IN CENTRAL AFRICA

REV. DeWITT C. SNYDER, M.D., BROOKLYN, N. Y.
For Ten Years Missionary at Luebo, Kongo Independent State

After that glorious Sabbath mentioned in my previous article, everything took on a brighter hue. The missionaries were encouraged to greater zeal; the committee in the home land, cheered by the grand news, sent out more missionaries, and the people themselves, having a bright object-lesson before them, became more deeply interested.

The coming of new missionaries made it possible to open a day school, where the children and some older people, mostly men, were taught to read and write in their own language. Our first efforts along this line were hampered by the lack of books and other school materials. We had to begin at the very beginning, reduce the language to writing, and prepare the books. We were dealing with people who had never seen a book, knew nothing of a written language, and who had not only to learn the alphabet but also to learn its use. Our first "book" was a card containing the alphabet in large red letters, ending with "&." This was hung in a conspicuous spot, and the children were placed where all could see it. We began to teach them

the sounds of each character by repeating them all (except "&") one by one, responsively. This process of instruction they called "counting the book." After we had repeated each letter over and over, and finally came to the end of the alphabet, the whole school called out, in a despairing tone, "*Kabafwila!*" We soon learned that *they* had named the sign "&" which we had omitted and with one accord called it "*Kabafwila!*" which, freely translated, means "Oh, dear, not finished yet!"

"Advanced lessons" were all typewritten, a tedious and unsatisfactory method, and we longed for a printing-press. This was received a few years later through the generosity of a friend in Baltimore, and after we had mastered the art of composing and printing we kept it hot for many months. This press is still working to its greatest capacity, but is now too small to do the needed work, and we are hoping that in some way another may be secured.* The natives soon learned to set type, and have proved good workers, tho they are rather slow.

Catechumen classes were formed, and so eager were the people to be instructed in "*Buala bu Njambi*" (God's palaver) that many were necessarily turned away. The two classes formed averaged thirty persons in each, and if we had had more teachers at least two additional classes could have been filled.

Marriage Complications

Prior to the forming of the classes most of our converts had been from among the younger unmarried people, but now the married men and women came flocking to us, and this brought new complications. What were we to do when a man with several wives became converted and wished to be baptized? Could he join the Church while living in the sin of polygamy? If not, which wife was he to retain, and what was to become of the others? The varied questions arising from this condition of things, and the different opinions held by the members of the mission, made it very difficult to reach any final conclusion. At last we decided to compromise by allowing those already married to two or more wives to join the Church without divorcing any of the number, but they were forbidden to contract another marriage. We strongly taught the sin of polygamy, and trusted to the working of the Holy Spirit in the hearts of the Christians. We believe the time will soon come when the people will of themselves give up the practise. The enforced separation of a man from his wives is sure to work harm to some of them, and we must remember that these conditions were entered into before the people knew that it was a sin to have more than one wife. Of course we refused to baptize a man who had entered into polygamy *after* he had become acquainted with the teachings of the Bible from the missionaries, unless he first put away all

* Since writing this the way has been opened for securing the larger press, and it will soon be on its way to the heart of the Kongo.—DEW. C. S.

MRS. SNYDER SEATED AMONG A CROWD OF CANNIBALS

save the one he had first married. Such a man we considered as having sinned against light, and his wives also were looked upon as partakers in his sin. In other words, we made a difference between those who practised polygamy *before* the Gospel was preached in their midst and those who, knowing of the teaching of the Scriptures, entered into that state.

The question arose also as to whether we should allow a Christian to marry a heathen. The circumstances were such that we could do little else than advise our Christians not to marry out of the Church. We have known of cases where a Christian man married a heathen woman and was the means under God of her conversion, and *vice versa*; but do not recall a single marriage of this kind where the Christian went back to heathendom through the influence of the unconverted partner. Another question was: "At what age shall we allow marriage?" This was hard to settle, as no record of age is kept by the people; but, as far as we could judge of age, we refused to marry any girl under fourteen or any boy under sixteen. In view of their previous training, and to avoid placing them under too great temptation, our chief principle was to be assured they were no longer children.

As the church grew in numbers we were confronted with the question of admitting children into the fold, and the age at which a native African can fully grasp the fact of his sinfulness and the need of a Savior. As it was next to impossible to do more than to *guess* at a child's age, we were governed by the degree of intelligence shown in the catechumen classes. We have had some bright Christians from among the very young people, and invariably found them brighter than the mature men and women who for so long a time had been ruled by their superstitions. Four examples of young Christians may prove interesting.

The Story of Dick and Polly

It was difficult for us to remember their native names, so we renamed them Dick and Polly, John and Bella. The first two were our personal servants, and were inseparable; the other two worked on the station, and were also always together. Dick and Polly were born in the same Baluba village, many miles from Luebo. Their parents were quiet, inoffensive people, and, with the other inhabitants, lived the peaceful, indolent life of the African. Dick and Polly played in the streets with their little dark-skinned companions. Shut out from the world by dense forests on every side, they knew nothing of life other than that enacted within the small village and its immediate neighborhood. Very early one morning, Dick told us, the whole village was aroused by the noise of guns, and as they rushed out of their houses to learn the meaning of it all, they saw a great number of strange black people approaching, firing guns, and making a terrible noise. Too

frightened to run, the villagers stood as if paralyzed, and the next moment scores of them fell to the ground, pierced by the bullets from the guns of the enemy. Then they sought to escape by flight, but too late; those who were not killed were captured. Dick and Polly hid behind a tree and witnessed the death of their parents, who were shot down in front of their home. The houses were set on fire, while the men and women of the village were tied together like animals, and were corralled and guarded. The victors then prepared the usual cannibal feast, always held after a war or raid. Slices of flesh were carved from the bodies of the dead, the pots were filled, and the feast was on. After the enemy had eaten their fill, a quantity of flesh was dried over the fires to carry away for food on the journey. Dick and Polly saw the bodies of their parents thus mutilated, and afterward, on the journey, were compelled to eat the flesh they had seen cut from the bodies of father and mother. With twenty or more other children they were tied neck by neck to a long native rope, with a space of about eighteen inches between each child. In this manner they were compelled to walk over the rough paths through the dense forests day after day for ten days. When they reached the mission station they presented an appearance too pathetic to be described. Destitute of all clothing, their poor emaciated bodies looked like skeletons encased in parchment. Their feet were filled with running sores, due to the long-enforced walk and exposure. The rope had never been removed from their necks. They had walked by day and slept at nights tied together. They had not been permitted to bathe, so that they were as dirty a looking lot of children as could be imagined. We bought and liberated them. Soap, water, and clean clothes added much to their appearance, but it took the grace of God to change their faces. As near as we could judge, the four of whom we are writing were about nine or ten years old, tho no trace of child-likeness could be seen on their faces.

Dick was very bright and very much inclined to be tricky; he had a wonderful influence over Polly, and they would put their heads together and hatch all sorts of mischief. While they were fairly honest in most things, they could not resist the temptation to steal our salt. One day Polly left the pantry rather hurriedly as we approached. Telltale sprinklings of salt on the floor looked suspicious, but she denied all knowledge of how it got there. On examination the pocket of her dress was found packed full of the coveted article, so that she was taken into the bedroom and told to kneel down with Mrs. Snyder, while God was earnestly asked to forgive her for the theft and falsehood. This impressed the little heathen to such an extent that for some time Polly was a model girl. But the desire for salt again overcame her, and she had many a fall before she would stand firm against temptation. One may wonder why we did not give

her all the salt she wanted. This article, which is so common in America and Europe, was used for other than cooking purposes in Africa. There it was equal to gold as a medium of exchange. She had all the salt she wanted to eat freely given her, but we soon learned that Dick instigated most of the thefts and received the stolen article, which he bartered off for other commodities. Besides this, Dick was vicious. He and Polly were fast going the downward road to destruction when the Spirit of God intervened.

The conversion of both came gradually, but was complete. What a bright, happy Christian she became! As I write I can see her skipping across the compound as happy and light-hearted as any young girl in our home land! One pathetic thing in Africa is to see the sad, careworn faces of the children. Polly's face was of that kind before her conversion. The poor girl became the victim of the dreaded *beriberi*, or sleeping sickness, and died. But oh, what a glorious death! So quietly, so peacefully, so trustfully she passed away! Hers was the first Christian death on our station, and the influence of that death-bed worked wonders. Dick still lives—impulsive, whole-souled Dick! He is now an earnest worker in the Young People's Society of Christian Endeavor of Luebo. He has still many a fight with his old sins, but he fights manfully, and usually comes off conqueror with the help of Christ.

John and Bella

John and Bella were workers on the station, and had not the direct care that came to those in the household. Bella was a thin, tall girl with a most unattractive face. She would never look at you squarely, and in the early days no smile ever illumined her hard features. She and John joined forces in housebreaking. John was small and could get through the small windows, while Bella waited outside to receive the stolen stuff. We tried to correct them with kindness, but it was thrown away. Then we used corporal punishment on Bella, who was the older. I will never forget the first punishment she received. We gave her ten strokes across the hand, and at the last she fell heavily to the ground and passed into what seemed an epileptic fit. As she lay there with muscles twitching we were filled with compunction, and worked over her most energetically until I discovered that she was feigning to be unconscious. The next time we had occasion to punish her she went off into a fit at the very first rap, and we left her to die at her pleasure while we watched her at a distance, and had the satisfaction of seeing her slowly open her eyes, look carefully around, and then jump up and run away.

She never tried that again with me, but later, when new missionaries arrived, and she was handed over to one of them as a personal servant, she tried the same trick. I was coming out of my house one day when the missionary came, white-faced and breathless, to tell me

that she feared that she had killed Bella. She said she had occasion to punish her very lightly, but it had seemed too much, and poor Bella lay dying. I heartlessly told her to let her die, as it would not hurt her any, and she would be around all right in a few moments. Then Bella tried a new game. One day the Baka Mbuya people who lived along the river, about two miles from the station, brought Bella to us stark naked, with the tale that they had rescued her from drowning. They had seen her throw herself in the river and had plunged in after her, and added that it was customary to pay to the rescuers a piece of cloth (eight yards of unbleached muslin) for saving the life. This seemed reasonable, and we paid. The next week the same thing happened, and we paid again. The following week another piece of cloth went the same way. But when the fourth week rolled around and brought the same rescuers with Bella in their midst, we began to "smell a rat," and refused to pay anything. We told them, moreover, to let her drown the next time, but Bella never died in the water. Her conversion was finally brought about through the earnest prayers of one of the colored missionaries. Tho her Christian life was of short duration, it was bright. She died in full belief of her Savior's power to save.

John was unique. Other boys were bad in spots. John was bad through and through. He cared for no one, and each missionary tried in vain to win John's heart. He resented kindness, showed not the least gratitude, and was so lazy that in comparison the other lazy natives seemed diligent and quick. During the daytime he would lie around in the dirt, so that his body was a home for the fleas and other vermin. The "jiggers" actually ate his toes off, and to-day he has not a toe on either foot.

John's besetting sin was stealing chickens. We traced him one night, and found him half a mile from the station, seated alone by himself, around him the dense, black forest, lit only here and there by the eyes of a prowling leopard or by the bright orbs of a passing python. Why they never killed him is marvelous. He had built a small fire of sticks, and, naked as when he came into the world, he sat before it with his feet in the ashes. In his hand he held a chicken, which he had killed and partly stripped of its feathers. No attempt had been made to draw the fowl, and he held it by the legs over the fire, gently roasting it. Not a gleam of intelligence lit up his face, and one could easily imagine that he was asleep, save for the fact that his eyes shone with a peculiar luster. When it was sufficiently cooked he ate it as a dog would, tearing the flesh off with his teeth.

It was next to impossible to keep John at home. We tried every way we could think of—kindness, love, persuasion, threats—but all were of no avail. At last we resolved to lock him up, but during the night he dug with his hands a hole under the walls of the house and

eseaped, together with another chicken. He was eaught, brought back, and again locked up. This time a chain was padlocked around his ankles, but the next morning he was gone, and with him a ehicken. During the day the lock and ehain were found beside a big rock at least a mile from the mission. He had dragged himself over the ground until he found a rock and a convenient stone, and had literally smashed the brass loek to pieces. It was several days before we caught him, and then one of the missionaries deeided to lock him up in his cook-house, which was a very strong one. His hands were seeurely tied together, and his feet were bound fast. We found him there the next morning, but during the night he had in some way wriggled himself to the top of the stove, where he had managed to rise to his feet and was industriously ehewing away at the end of a piece of smoked halibut that hung from the eeiling. He did not act thus beeause he was starving, for we gave him plenty to eat.

One day by aeident John broke his arm. I set the bones and did it up properly, and told him he must keep the arm in the sling. The next morning John was gone, and a chieken! We instituted search, and at noon he was brought in, his arm flopping helplessly at his side, without a sign of bandage or splints. We set the arm again, and tied him fast to his bed. The morning found him away again, and the mission one hen the less. When evening eame the people brought John in, minus the bandages and splints. This time we put him in a strait-jacket, and kept him tied fast until the arm was well. I fed him with a spoon during all the time, and labored for John's soul as never before. He talked beautifully, and I felt that at last he was saved. But, alas! for our fond hopes. No sooner was he free than the chickens and John again disappeared together.

But the day at last came when John was converted, and sinee that time he has been a changed boy. The chickens as well as the missionaries could henceforth sleep peaeefully through the night. To-day he is a member of the Young People's Soeiety of Christian Endeavor, and, under the guidance of Mr. Sheppard, is a hard, earnest worker.

The brief histories of these lives give but a faint insight into the work that the little band of missionaries have done in that dark spot in darkest Afriea. Eleven years ago, when the writer first reached Luebo, the place was in the grossest darkness. To-day there are two organized ehurches and several outstations, and a band of earnest native evangelists, who travel for miles and miles around the country, proclaiming to their brethren the glad news. Sehools flourish, books are written and printed, and the whole Bible will soon be translated. In the two churches there is a membership of over fifteen hundred, and seores are added every two months.

"Thine, O Lord, is the greatness, and the power, and the glory, and the vietory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all."

TIDINGS FROM MANY FIELDS

TWENTIETH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION

BY REV. J. T. GRACEY, D.D., PRESIDENT

The International Missionary Union convened in its twentieth annual session June 3–9 at the Tabernacle, Clifton Springs, N. Y., one hundred and fifty-six missionaries being present. The accompanying roll is the only one furnished through the press, and is here printed because of the close affinity between this Union and this REVIEW. The Union now enrolls nearly twelve hundred living missionaries who have seen service on the field in periods varying from two to fifty years. Among those present this year, Rev. John T. Gulick has been thirty-six years in China and Japan, Rev. Dr. John A. House has served thirty-one years in Turkey, and Miss Gertrude R. Hance has done every sort of missionary work in Africa for a like period. Among the veteran women missionaries, less than a score had aggregated over five hundred years of service. The larger number had seen from eight to twenty years of hard work on fields from Siberia to South Seas and from the Cape to Cairo; they were survivors of the Peking siege, even of the India sepoy mutiny, and they had just arrived by the Siberian railway; they had experiences of the Boer war, and they had just come from the Philippines and from the forests of Brazil—a picturesque mosaic of personalities as well as of experience.

Notes from Afar

There were communications by the score from members now abroad, reporting the latest phases of missionary work. Rev. John G. Paton, D.D., reported from the New Hebrides that one missionary, after a few years' work among the nude savages at his station, has portions of the Scriptures translated into their language and 1,200 of them attending school and church. Another, after five years, has about 600 attending church and school; another pastor, who was ordained to the work in 1900, has now at his stations, on Paama and Ambrim, 1,200. On the island Ape another has 2,700 attending church and 2,300 in his schools, of whom are 587 educated church members. There are in the New Hebrides mission over 16,000 converts, and of them 330 native teachers. Malekula, the second largest island, is believed to have a population of from 16,000 to 20,000 cannibals. The men do not wear any clothing and the women very little.

Joseph E. Walker, of Japan, noted changes in twenty years on the Island of Kyu Shu, which has a population of 6,000,000. Twenty years ago there was one city in which, perhaps, a dozen missionaries worked and a half dozen evangelists. Now in ten cities some seventy missionaries live, with hundreds of Japanese evangelists. Then there were 100 native Christians, now at least 2,000.

Rev. S. M. Zwemer, of the Reformed Mission in Arabia, wrote that the last mission conference in Arabia issued a circular in the interest of a conference of all missionaries in Moslem lands—India, Persia, Egypt, and Africa—proposed to be called to assemble in Cairo or Bombay. Rev. John McLaurin, D.D., of the Baptist Mission, Nilgiri Hills, India, reported that the revival is resulting in hundreds of conversions in a dozen or more places (see p. 583). Miss Corinna Shattuck, of Turkey, says the impetus for education is seen by the rush of young women as well as men to the Christian colleges. Rev. J. H. Bruce, of India, called attention to the exclusion from government schools of children because natives of high caste object.

National Affairs and Missions

The topic of national and political current movements, as they are related to missionary interests, was gravely considered, and the most recent information given about the Russian Czar's proclamation of so-called religious liberty, which seems to pertain to freedom of worship only and not to freedom of propagandism. Interesting and important statements were made about the administration of the King of the Belgians in Kongo Free State, through concessions and syndicates, and the horrors of the abuse of these, with native cannibal police to enforce them "for revenue only."

The Union adopted resolutions and an address to the King of the Belgians, concerning the atrocious conduct of the concessionaires of the Kongo Free State, and also hitting back hard at the squeezing process by which the Kongo Free State endeavors to drive out the Protestant missionaries, chiefly because they expose the devilish deeds of the rubber agents.

The Kongo Bololo missionaries have been driven out of Juapa, and American Presbyterians threatened with eviction by force if they do not vacate stations they had opened on the Kassai River. The English Baptists have failed to secure any special favors and are refused land, tho Mr. Grenfel, their active leader, has rendered the state large service through his charts and surveys of the Upper Kongo. In fact, they hate Protestant missionaries as the only persons who dare expose their black arts, which are necessary to produce 200 or 300 per cent. dividends on their investments in syndicate rubber exploitations.

Rev. Henry H. Jessup, D.D., of Syria, was detained *en route* to the Union. The text of his communication will be found in part elsewhere in this number (see p. 605).

Woman's Work

One whole session was given over entirely into the hands of the ladies for consideration of Woman's Work. Among those who addressed this meeting were Mrs. Withey, of Angolaland, of the only Protestant mission in that country; Miss Ranney, of the third

generation of that missionary family; Mrs. Mix, twenty-four years in Burma, ten of them among the Shan tribes, sixteen days' journey by cart road from mail station. Mrs. Dr. Goodrich told experiences in the siege of Peking, and of the native Christian girls who gave themselves in calm martyrdom rather than deny their faith. Miss Marks related famine experiences in India, where, besides daily ministries amid starving millions, she herself received and disbursed $40,000 in relief among over fifty thousand starving people walking the streets in her own locality, while Rev. J. W. Robinson, of the same Methodist mission, disbursed $400,000 in similar attempts to rescue the dying. Most of this money came through the *Christian Herald* fund. Miss Ellen M. Stone spoke of the work in Macedonia and among the Greeks. She was followed by a young Bulgarian woman.

The interest of the week culminated in the farewell meeting to over forty of the missionaries present, now returning to their fields. Among these were: E. W. Clement, Miss Mabel Lee, to Japan; Mrs. Cowles, Miss Hance, Mr. and Mrs. Hill, to Africa; Miss Dunmore, to Mexico; Ira Harris, M.D., to Syria; Dr. Goodrich and Mrs. Goodrich, Miss Ross, Miss Allen, Mr. and Mrs. Partridge, Miss Sloan, Mr. and Mrs. Groesbeck, and Mr. and Mrs. L. Whittlesey, to China; G. W. Ray, to Brazil; Miss Isabella Watton, Miss Ranney, Miss Phinney, Mrs. Mix and Miss Craft, to Burma; L. B. Chamberlain, Miss Hatch, Mrs. Everett Smith, W. D. Valentine, M.D., Mrs. J. H. Gill, Miss Annie E. Sanford, W. O. Valentine, Mrs. S. L. Gates, Mrs. M. B. Carleton, M.D., Miss K. Fahs, J. W. Robinson, Mr. and Mrs. C. L. Bare, Miss Mary Means, Miss Lillian Marks, E. Horton, Miss Mary Low, Miss Jennie Rollier (eighteen), go to India.

A volume would be needed to give anything approaching a satisfactory synopsis of the information given during the week.

The sanitarium of Clifton Springs again entertained the missionaries free of all cost, and Mrs. Dr. Foster personally, and as superintendent of the sanitarium representing the trustees, proved, as heretofore, her courtesy and her competence as a hostess. The devotional meetings of the week, under Mr. David McConaughy, were "quite on the verge of heaven."

ROLL OF THE INTERNATIONAL MISSIONARY UNION

Clifton Springs, New York, June 3-8

NAME.	FIELD.
Abell, Miss Annie E.	Micronesia.
Adams, Mrs. M. D.	India.
Albertson, Miss L. Gertrude	China.
Allen, Miss Mary	"
Bare, Rev. C. L.	India.
Bare, Mrs. C. L	"
Barlow, Miss Daisy D.	Japan.
Barnes, Miss Mary L.	Africa.
Beall, Mr. A. W.	Japan.
Bing, Miss Anna V.	"
Bigelow, Miss Agnes	Africa.
Bliss, Mrs. Isaac G	Turkey.
Bond, Mrs. G. A	Malaysia.
Boughton, Miss Emma W.	China.
Brewer, Miss Jessie	India.
Bushnell, Mrs. Albert	Africa.

NAME.	FIELD.
Carleton, Mrs. M. B.	India.
Chapman, Miss Ella L.	Burma.
Chamberlain, Rev. Lewis B.	India.
Chamberlain, Mrs. Lewis B.	"
Clement, Prof. Ernest W.	Japan.
Clement, Mrs. Ernest W.	"
Cole, Rev. J. T	"
Cowles Mr. George B.	Africa.
Cowles, Mrs. George B.	"
Craft, Miss Julia G.	Burma.
Cushing, Rev. Charles W.	Italy.
Davis, Mrs. Lydia A.	China.
Davisson, Rev. W. C	Japan.
Davisson, Mrs. W. C.	"
Dohbins, Rev. Frank S.	"
Drake, Rev. D. H.	India.
Dreyer, Mr. F. C. H.	China.
Dreyer, Mrs. F. C. H	"
Dunmore, Miss Effa M.	Mexico.
Easton, Miss Susan C.	India.
Fahs, Miss Katherine	"
Ferguson, Mr. Henry S.	China.
Ferguson, Rev. William L.	India.
Ferguson, Mrs. William L.	"
Fife, Miss Nellie C.	Japan.
Foote, Mrs. Frank W.	India.
Foster, Rev. John M	China.
Foster, Mrs. John M.	"
Fritz, Rev. W. G.	Philippine Is
Gardner, Miss Sarah	Japan.
Gates, Mrs. L. S.	India.
Gill, Mrs. J. H.	"
Goodrich, Rev. Chauncey	China.
Goodrich, Mrs. Chauncey	"
Gracey, Rev. J. T.	India.
Gracey, Mrs. J. T.	"
Graves, Rev. Roswell H.	China.
Graves, Mrs. Roswell H.	"
Griffin, Rev. Z. F.	India.
Griffin, Mrs. Z. F.	"
Groesbeck, Rev. A. F.	China.
Groesbeck, Mrs. A. F.	"
Gulick, Rev. John T.	China, Japan
Gulick, Mrs. John T.	Japan.
Gulick, Rev. T. L.	Spain.
Hallam, Rev. E. C. B.	India.
Hallam, Mrs. E. C. B	"
Hance, Miss Gertrude R.	Africa.
Harrington, Rev. F. G.	Japan.
Harris, Ira, M. D.	Syria.
Hatch, Miss S. Isabel	India.
Hill, Rev. Thomas	Africa.
Hill, Mrs. Thomas	"
Hotchkiss, Willis R.	"
House, Rev. John A.	Turkey.
Howell, Mr. George	China.
Howland, Rev. S. W.	Ceylon.
Howland, Mrs. S. W.	"
Humphrey, Rev. J. L., M.D.	India.
Humphrey, Mrs. J. L.	"
Kelly, Mrs. E. W.	Burma.
Kingshury, Rev. F. M., M.D.	Bulgaria.
Kingsbury, Mrs. F. L.	"
Kirkpatrick, M. B., M.D.	Burma.

NAME.	FIELD.
Knowlton, Mrs. L. A.	China.
Latimer, Miss Laura M.	Mexico.
Lee, Miss Mabel	Japan.
Leslie, William, M.D.	Africa.
Lowe, Miss Mary E.	India.
Luther, Rev. R. M., M.E.	Burma.
Marks, Miss Lilian	India.
McConaughy, Mr. David	"
McConaughy, Mrs. David	"
McGuire, Mrs. John	Burma.
Means, Miss Mary	India.
Mechlin, Rev. John C.	Persia.
Melton, Miss Mary E.	Japan.
Merritt, C. W. P., M.D.	China.
Merritt, Mrs. C. W. P.	"
Mix, Mrs. Huldah	Burma.
Newcomb, Rev John	India.
Newcomb, Mrs. John	"
Noyes, Miss Mary F.	"
Oshorn, Mrs. W. B.	India.
Owen, Rev. C. C., M.D.	Korea.
Owen, Mrs. C. C.	"
Palmer, Miss Frances E.	Burma.
Partridge, Rev. S. B.	China.
Partridge, Mrs. S. B.	"
Penick, Bishop C. C.	Africa.
Phinney, Miss Harriet	Burma.
Price, Mrs. Rosina E.	"
Priest, Miss Mary A.	Japan.
Ranney, Miss Ruth	Burma.
Ray, Rev. George W.	S. America
Riggs, Miss Mary E.	China.
Riley, Miss Celia J.	S. America.
Roberts, Mrs. W. H.	Burma.
Rohinson, Rev. J. W.	India.
Rollier, Miss Jeanne L.	"
Rolman, Miss Eva	Japan.
Ross, Miss Isahella	China.
Salmans, Rev. Levi B.	Mexico.
Sanford, Miss Annie E.	India.
Scudder, Rev. Ezekiel C.	"
Scudder, Mrs. Ezekiel C.	"
Shaffer, Mrs. Kate B.	"
Shaw, Miss Kate	Japan.
Shockley, Miss Mary E.	China.
Sloan, Miss Addie M.	"
Smith, Mrs. Everett G.	India.
Smith, Miss Lida B.	Japan.
Sparkes, Miss Fannie J.	India.
Spencer, Rev. David S.	Japan.
Spencer, Mrs. David S.	"
Spencer, Rev. J. O.	"
Stein, Miss S. E.	China.
Stone, Miss Ellen M.	Turkey.
Taft, Mrs. George W.	Japan.
Thayer, Rev. C. C., M.D.	Turkey.
Thayer, Mrs. C. C.	"
Thompson, Miss Mary	China.
Thoms, Mrs. Marion W., M.D.	Arabia.
Thomson, Rev. Rohert	Turkey.
Valentine, Rev. William D.	Burma.
Walker, Rev. U. L.	Africa.
Walker, Mrs. U. L.	"
Washburn, Rev. George T.	India.

NAME.	FIELD.
Washburn, Mrs. George T.	India.
Watsou, Miss Isabella	Burma.
Wherett, Miss Gertrude	Assam.
Wheeler, Mrs. L. N.	China.
White, Mrs. Wellington	"
Whittlesey, Mr. Roger B.	"
Whittlesey, Mrs. Roger B.	"
Williams, Mrs. Alice M.	"
Wilson, Miss Frances O.	"
Winchester, Rev. Alexander B.	"
Withey, Mrs. Irene F.	Africa.
Worthington, Miss M. C.	China.

BY DENOMINATIONS

Baptist	39
Methodist Episcopal	35
American Baptist	31
China Inland Mission	11
Presbyterian (North)	9
Evangelical Lutheran	6
Reformed Church	5
Free Baptist	4
Presbyterian (South)	3
Baptist (South)	2
Protestant Episcopal	2
Canadian Baptists	2
Young Men's Christian Association	2
Disciples	1
Women's Union Missionary Society	1
Friends	1
Independent	1
Free Church of Scotland	1
Total	156

BY COUNTRIES

India	43
China	36
Japan	24
Burma	14
Africa	14
Turkey	6
Mexico	3
Korea	2
South America	2
Ceylon	2
Bulgaria	2
Assam	1
Syria	1
Persia	1
Italy	1
Philippine Islands	1
Malaysia	1
Arabia	1
Spain	1
Micronesia	1

Twenty countries represented.

A WORD FROM SYRIA*

BY REV. HENRY H. JESSUP, D.D., BEIRUT
Missionary of the Presbyterian Board, 1856–

1. The wedge is beginning to enter the Mohammedan world—the wedge of Gospel light and Christian civilization. A Moslem emir in Cairo has published a volume called "The New Woman," advocating the abolition of the veil, the harem, polygamy, etc., and the Mufti of Cairo has publicly endorsed the book. The author says: "This question is one of life and death for us and for the whole Mohammedan world." Mr. Michaiel Ibraham, a converted graduate of the Azhar University in Cairo, is preaching to hundreds of Moslems. One week before I left Syria (on March 8), I baptized four Mohammedan young women, and the evening before I sailed I preached, together with my son William, to a room full of Mohammedan men, who listened with profound interest.

* A personal word accompanies the above, which we take the liberty to quote, begging pardon, but knowing it will be read with interest. Dr. Jessup says: "The missionary work is a joy and a privilege; it is unspeakably blessed, the noblest and best work ever entrusted to man. I am thankful nothing has ever tempted me to turn aside from it, and I hope to return to Syria, the Lord will, next spring. These past forty seven years has been to me a season of high privilege, of mingled joys and sorrows, but of growing love for the work. The Lord sends us trials and discipline to sanctify us. I have one son, William, a missionary in Syria; two daughters, wives of professors in the Syrian Protestant College in Beirut, and my youngest son, Frederick, is about to go as a missionary to Tabriz, Persia. Surely I ought to be a very grateful man! "—EDITORS.

2. The Protestant community of the Turkish Empire is the most intelligent, the best educated, and has a smaller proportion of illiterates in proportion to its numbers than any community in the empire.

3. There is strong hope that ere many weeks have passed every American church, school, seminary, college, and hospital in the Ottoman empire will be *established* and *legalized* by imperial firman.

4. The demand for the Scriptures in the various languages of the empire is increasing so rapidly that it is difficult to run our printing-presses fast enough to meet it.

5. The six American colleges at Beirut, Assiut, Constantinople, Marsovan, Kharput, and Aintab are training the men who will one day be the leaders in the new age in Turkey. These colleges are already teaching young men of every sect in the land—Mohammedans, Greeks, Armenians, Jews, Roman Catholics, and Kopts—to work together, to respect and love one another, and to labor for the best welfare of their people in the future.

6. The Bible has returned to the East *to stay*. It will never be possible for priestly tyranny or scarcity of supply to blot out God's Word again from the lands of the Bible.

7. There is still much land to be possessed and much work to be done: translating, teaching, educating, training a native ministry, and conducting the higher education for young men and young women.

8. The work calls for the best men and women in the Church to go forth and sow the seed and gather the harvest.

DIFFICULTIES IN EDUCATING MOSLEMS

BY ONE WHO WORKS AMONG THEM

Direct Christian approach to Mohammedans is, by reason of their prejudices, limited mainly to the circulation of the Scriptures and medical missions, but these are of supreme importance, for the former contains the inspired foundation of our faith and the latter is its living example. Several indirect agencies, however, are slowly clearing the ground for Mohammedans ultimately to listen to the good news of the Gospel without prejudice, and one of them is found in the spirit and methods of modern education.

The spirit of modern education, or the scientific spirit, is that of seeking the truth. It reports phenomena without prejudice, believes according to evidence, and never quarrels with a fact. The spirit of Mohammedanism is opposed to free thought; it denies or distorts facts according to preconceived notions, and believes as directed by authority. The two are fundamentally at odds.

True education deals with principles; Mohammedanism, with rules. The scientist acquires information by induction; the doctor

of Islam acquiesces in the verdict required. Scientific methods of teaching lead to original investigation, enlarging the sphere of human knowledge; Mohammedan methods are chiefly restricted to memorizing, and their face is sternly set toward the past. The scientific teacher aims to direct his pupils to knowledge greater than his own; the Mohammedan teacher, to keep bright pupils from finding him out. Our students pass by examination: theirs by "a pull." Science, when possible, traces every event to the operation of natural laws; fatalistic Mohammedanism, to the operation of eternal decrees. Natural Science and Fatalism can not be yoked together in the same team.

Mohammedanism engages to take charge of the intellect as well as the conscience of a "true believer." Its historic temper is manifest in the burning of the great Alexandrian library, alleged to have taken place on this order from the Calif Omar:

> The contents of those books are in conformity with the Koran or they are not. If they are, the Koran is sufficient without them; if they are not, they are pernicious. Let them, therefore, be destroyed.

The alternative has ever been, "Koran, tribute, or sword." Rigid censorship of the press in Mohammedan countries still allows the printing and circulation of only such books and papers as meet official approbation. The curriculum of a school or college is supervised and expurgated in the same way. If doubt arises, the Mohammedan way is to settle it by unsheathing the sword. Unwelcome argument or information is advanced at the risk of the neck. Pious frauds are at home in a system, the aim of which is not to be true, but to seem true.

More specifically, the Koran fixes the length of the year at three hundred and fifty-four days, without regard to scientific calculation. Acceptable prayer must be directed toward Mecca, and worshipers at sea sometimes rise from their knees disconcerted because their prayers have been vitiated by the veering of the ship. The call to prayer is to be given five times a day at periods regulated by the daylight. Would not a Mohammedan living in polar regions question his sacred book on the solar disarrangement of its hours for prayer? Mohammed stated that he had given "An Arabic Koran." Does not the founder thus seem to limit his creed to local acceptance, instead of making it universal, as truth from God must be? How can the Mecca pilgrimage, suited to Arab tribes, be practical for men at the other side of the world? How can an inspired book teach the existence of a host of genii? Such points contain seeds of doubt for the system which lays them down.

An Englishman who had embraced Mohammedanism once challenged the truth of Christianity on the ground of the narrative of the Bethlehem star. He claimed that the Bible stands or falls with the truth of the story of the star of Bethlehem which it contains, that Christianity stands or falls with the Bible, and that the narrative of

the star being scientifically impossible, the whole fabric falls together. His challenge was taken up by an evangelical Greek preacher, who adduced the well-known Mohammedan story how the moon one night descended from the sky and passed up one of the sleeves of the prophet's mantle and out the other. "To what size," asked the Christian, "was the moon reduced, or into how many fragments was it divided, when it passed through the sleeves of the prophet's mantle? How long a time was occupied in the transit, and what was the means by which it was effected?"

Mohammedanism mutilates geography and history. Armenian subjects of the Porte may not study these branches as related to their own nation. Pass a Turkish custom-house with a Bible, and the maps will be torn out, because they show territory now ruled by the sultan once to have been ruled by other sovereigns. Political economy, with its *quid pro quo*, is counter to the propensities of Mohammedans for pillage, which they have shown from the time of the prophet to that of the Armenian massacres. Constitutional science can not fellowship the uniform despotism of Mohammedan governments, the entire absence of democratic or representative institutions among them. Physiology and sociology are against polygamy, divorce, and slavery as legalized by the Koran and practised by its followers. The chastisement of women and mutilation as a punishment share in the same condemnation, while Ethics has a voice to raise on these and kindred subjects. Astronomy challenges the astrology of the Koran, and impugns the authority of the book that teaches it. Mohammedan medicine is connected by the people with magic, and results in the reputation of army surgeons knowing no more than how to give quinine and castor oil. And theology joins issue on that view of God which represents Him as a simple sovereign instead of as a moral ruler.

The progress of education among Mohammedans, therefore, is one of the means that will ultimately make Mohammedanism impossible to an educated man. Probably the educational system of the Turkish Empire has doubled in efficiency since the present sultan, Abd-ul-Hamid II., ascended the throne twenty-five years ago, and the spirit of inquiry has increased in proportion. Mohammedan patronage of schools where thought is free advances. Mohammedan educational conferences in India meet and discuss the organization of a Mohammedan university to supplement the schools already existing. The sultan has proposed an agricultural college in Turkey to be conducted by American professors, as the medical and military colleges are already conducted in part by French and Germans, while English is the predominant influence in the naval college.

Of great significance is the Gordon Memorial College, founded at Khartum, Egypt. Tho distinctively Christian teaching may be forbidden a place in the curriculum, tho attention may be confined to agricultural, technical, and industrial education, an institution on

British models and with a Moslem constituency will be a powerful Christian agency. The process will be long, but the result is not doubtful. The Gospel of Christ will yet show that it is the power of God unto salvation. Islam contains no article in its creed providing for amendments. The system contains fundamental error as well as fundamental truth, and hence carries the seeds of its own dissolution. It must be transformed by the "exact truth," which it is the province of modern education to discover and make known. Truth is mighty and must prevail. All study and learning lead to the Mighty Founder of Christianity, who said, "I am the Truth."

A RABBI CONVERTED IN JERUSALEM

BY THE LATE REV. J. M. EPPSTEIN, BRISTOL, ENGLAND

Many years ago Dr. Wolfe distributed in Jerusalem a number of New Testaments. The greater part were burned in the court of the synagog, but some remained in the pockets and reached the hearts of a few. One copy fell into the hands of a young rabbi of good family and means. He was married and had two children. For five long years he secretly studied the New Testament by candle-light in a cave outside Jerusalem, comparing it with the Old, and finally decided for Christ.

When at the missionary's house his wife came and implored him to return to Judaism. The matter was a serious one, he had to choose between his wife or Christ; but by God's grace the decision was given for the Savior.

The wife became exceedingly bitter against him, accused him of many crimes, had him imprisoned, others bribed the jailers to torture him by night, he was compelled by the consul to divorce his wife, one child died, and the wife took the remaining child with her to Russia.

A young cousin of the rabbi swore he would murder him, but he, knowing of his purpose, expostulated with him, "If you murder me, you send me to perdition," and induced him to discuss the question of the truth of Christianity with him. The young cousin began to find he could not hold his ground, and prayed to God for guidance. He usually carried any Christian tracts he was studying in his girdle, the Eastern pocket, and one day, in the synagogue, having, as a Levite, to follow the priest in reading a portion of the Law, while ascending the steps to do this, his girdle caught in the railing, the tracts fell out, and this sudden discovery would have had fatal results had not the young man sought and found safety in immediate and rapid flight.

The Rev. John Nicolaison, the missionary to whom he fled, had no room or bed to give him, so he slept in a stable, on a sack of shavings, with a horse-cloth for covering.

With further instruction he was baptized, and after varied experiences God opened the way for him to study at the college in Malta. He then offered himself to the Society for Promoting Christianity Among the Jews. God has abundantly blessed his labors in many lands. He is now located in England, and is the Director of the Wanderer's Home, from which Mr. Bergmann and many others has gone forth after experiencing the new birth. That converted Jewish rabbi is the writer.

THE BEST APOLOGETIC*

BY REV. GEORGE JACKSON, B.A., EDINBURGH, SCOTLAND

The last ten verses of Matthew's Gospel fall naturally into two equal sections. The first section contains what has been called the "program" of the enemies of Christ ("Say ye, His disciples came by night and stole Him away while we slept"); the second section contains the "program" of Christ Himself ("Go ye and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost").

Set these two programs over against each other, and you will observe there is no point at which they touch. Christ's follows that of His enemies, but it does not meet it, it does not discuss it; it simply ignores it. He has His own work to do, and He does it without regard either to theirs or them. He might have turned upon them and rent them, and put their crooked policy to shame; but He chose rather to pursue His own ends and to fulfil His own purpose. He does a good work who overthrows falsehood; he does a better who establishes truth. And it was that better work to which the Master bid His disciples put their hands when He charged them, with no sidelong glances at their enemies' plan, to fulfil their own commission, and preach His Gospel to the whole creation.

This, then, is our lesson: that where the Gospel and the New Testament are concerned, propagation is at once our first duty and our best defense. There is no argument for the Scriptures like their circulation. The best "defender of the faith" is not faith's apologist, but faith's apostle. The one way to bring to naught the programs of the enemies of Christ is to carry out the program of Christ. Christian missions must always be the supreme apologetic.

This is not said, of course, in any spirit of depreciation of the Christian student and thinker. Never, perhaps, have these had graver responsibilities laid upon them than are theirs to-day. It is not only that the whole vast frontier of the Church has to be guarded against the incursions of an ever-watchful foe, but within the Church itself a thousand difficult problems await the worker. And we know now that the questions which scholarship raises, scholarship must decide. He must be strangely ignorant indeed of the facts and tendencies of his own time who can suffer himself to make light of the calling and duties of the Christian scholar and apologist. Nevertheless, there is a Divine order which may not be reversed, and we are not depreciating the second things when we insist that, important as they are, they are not the first things, and have no right to the first place. And in the Divine order the apologist stands always behind the missionary. Not to defend the truth, but to proclaim it, must be always the first obligation of the Christian Church.

Somebody once asked Charles Sumner, the great American statesman, to hear the other side of slavery. "Hear the other side!" he answered. "There is no other side!" That is how Christianity speaks; and the Church has need to-day to learn that same imperial accent. We have grown too apologetic. We have been too much concerned about the enemy and too studious of his programs. We have spoken too

* Condensed from *The* [English] *Methodist Recorder.*

often as men whose business it is to make the best of one side of a difficult argument. It is time to mind our own business and to do our own work. It is time to put away the fear of the skeptic from before our eyes, and to recover the lost note of authority. The New Testament is not the word of men who thought they had some little contribution to make to the discussion of a large and difficult problem, and make it modestly, deferentially, like men who hope, indeed, they are in the right, but know they may well be in the wrong. It is the word of revelation, final, absolute, authoritative. And toward such a word our first duty is not to defend it, but to declare it. It is for us to publish abroad what God has made known.

And it is in the declaration of the truth, I repeat, we find its best defense. Men speak sometimes of "proving" Christianity, as if it were a kind of mathematical problem through which, step by step, you could work your way down to the triumphant "Q. E. D." at the bottom. But you can not prove Christianity; Christianity must prove itself. The Gospel, St. Paul says, is a power of God; it is a Divine force, and, therefore, its proof must be, as some one has well said, not logical, but dynamical; it must be demonstrated not by argument, but by what it does. When John sent two of his disciples to Jesus, saying, "Art thou He that cometh, or look we for another?" we read that Jesus said—no, we do not read that Jesus said anything; what we read is this: "In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight. Then He answered and said unto them, Go your way and tell John what things ye have seen and heard." There is the real silencing answer—not in persuasive words of wisdom, but in demonstration of the Spirit and of power.

I am not afraid to trust Christianity anywhere. It will hold its own with the solitary thinker in his study; it will stand the cross-fire of experts in the witness-box; it will state the case for itself on paper to any man, and not fear the issue. But if you want to see it in the greatness of its strength you must see it at work. While it argues, others will argue with it; when it works it puts all its adversaries to silence. "And seeing the man which was healed standing with them, they could say nothing against it." Of course they could not. The God that answereth by healing men, He must be God. And, in the long run, that is the Church's one argument. The answer to its questions, the solution of its perplexities, the open door of escape from its enemies, have all been found in loyalty to its Master's great command to preach the Gospel to the whole creation.

The Logic of History

1. Turn, *e.g.*, to the Church of the first days, and the history of that momentous controversy by which for so long the Church was torn: Must a man be circumcised in order to be saved? To become a Christian must a Gentile first become a Jew? No more important question could well have been raised by the infant Church; for upon the answer depended whether Christianity was to become the faith of mankind, or remain but the creed of an obscure Jewish sect. How was the question settled? It was settled, as so many knotty problems have been settled, by the logic of facts. While the leaders at Jerusalem were debating, Christian Jews, scattered by the persecution which broke out on the death of Stephen, and yielding to the natural impulse of their new-found faith, preached Jesus, so that a great number, not only of Jews, but of

Greeks, believed and turned to the Lord. Philip baptized the Ethiopian eunuch. Barnabas saw with his own eyes what, without respect of persons, God had wrought in the Church at Antioch. While Peter yet spake in the house of Cornelius, the centurion, the Holy Spirit fell on all them which heard the Word. And in still more marvelous fashion, during Paul's first missionary journey, God opened a door of faith unto the Gentiles.

Of what use was argument in the face of facts like these? *Solvitur ambulando.* It used to be an axiom—if I may borrow another man's illustration—that there was no life in the sea beyond the limit of a few hundred feet. Pressure and absence of light, it was said, made life at greater depths impossible. Then came the *Challenger*, with her deep-sea dredge that went down five miles, and from that enormous depth brought up healthy living things with eyes in their heads. And after that, of course, the old theories had to be let out to make room for the new facts. That, I think, was the position of the early Church in the days of which I have been speaking. Peter's argument was simply unanswerable: "If," he said, "God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?" Who could maintain that Judaism was the only way into the Kingdom of God in the presence of men who were manifestly within it, but who had not entered by that door?

But now mark where Peter had learned this argument. He had learned it, not in Jerusalem, but in Samaria, in Antioch, in Cæsarea. It was the logic, not of the school, or the council-room, but of the mission field. By preaching the Gospel the disciples discovered the true meaning and content of the Gospel which they preached. The thought of the Church widened with the work of its missionaries. It stretched forth its hands to save others, and in doing so it saved itself.

(2) Pass from the first century to the seventh, and again we see the Church saved by the missionary. It was in the early years of that century that Mohammedanism began its long career of conquest. Arabia, Persia, Syria—all fell in quick succession before the victorious Saracens. Then the tide of invasion rolled westward, and Egypt, Northern Africa, and Spain were swallowed up in the vortex of Islam. So swift and complete was the overthrow of their foes that within a single century the followers of the False Prophet had built up the greatest empire on the face of the earth. Over the archway of a mosque in Damascus may still be read the half-obliterated inscription, "Thy kingdom, O Christ, is an everlasting kingdom"; and above it, "There is no God but God, and Mohammed is His prophet." It is the history in mournful outline of those fateful years. And yet not the whole history, for the picture has another and a brighter side. Mohammed was still but a child on that day, of which every schoolboy has read, when Gregory the Great, then a Benedictine monk, walking in the slave-market at Rome, saw the fair-haired Saxon youths—"Not Angles, but angels," he said—and was moved with pity for the heathen land from which they came. A few years later Augustine landed in Kent, and that very century which witnessed the terrible incursion of Mohammedanism, became, as Dean Church says, "the age of one of the purest and boldest missionary efforts on record. The seventh century was the age of the conversion of England, the age of Augustine and Theodore of Tarsus, of Aidan and Chad, and Aldhelm. It was the age of the missions of Irish monks, Columba

and his followers, in Burgundy, and in the vast unknown heathendom beyond it, in the plains and forests of Central Europe, in the Alpine valleys, and on the Danube and the Rhine. . . . Toward the end of the century a burst of missionary zeal carried English teachers, emulating their Irish forerunners, to win to the Gospel the lands from which their fathers had come. Willibrord of Ripon preached to the heathen of Friesland, and founded the see of Utrecht. His greater follower, the Devonshire Winfrid, devoted his life, in the first half of the eighth century, first as a preacher and then as a martyr to the conversion of the Germans."

Now, link together these two sets of facts. Gregory probably did not realize the greatness of his own policy; he builded better than he knew. Nevertheless, the fact remains, as a recent Church historian has pointed out, that when Gregory definitely launched the Church on a career of aggression, humanly speaking, he saved Christianity. "On every hand her dominion was threatened and her borders straitened." But the new enthusiasm kindled by the missionaries beat back the tides of Moslem invasion and won Western Europe for Christ.

(3) Or turn yet again from the seventh to the eighteenth century, and the story of the great Revival. The illustration is hackneyed enough, but in the present connection—and for a Methodist—it is inevitable. And, indeed, it would be difficult to find in the whole history of the Church a more convincing illustration of the truth I am seeking to enforce. Of the religious condition of England, before the Revival had done its work, it is not necessary for me to speak. The mournful and oft-quoted words used by Butler in 1736, in the advertisement prefixed to his "Analogy," are confirmed out of the mouth of a thousand witnesses. Even so late as 1751 we find the same keen observer, in a "Charge" delivered to the clergy of his Durham diocese, lamenting what he calls "the general decay of religion in this nation," "which," he says, "is now observed by every one, and has been for some time the complaint of all serious persons."

But there is no necessity to dwell upon what is so familiar. What is not, perhaps, so often noticed is that this religious decline continued unchecked even when, as is now admitted on all sides, the logical victory lay with orthodox Christianity. The Christian apologists, with Bishop Butler at their head, had routed their Deistical opponents along the whole line. Yet still the tide of irreligion had not turned. As Canon Overton says, Christianity in England was in this strange position: "It had been irrefragably proved as against its then opponents; it was established speculatively on the firmest of firm bases; but speculation was not carried into practise. The doctrine was accepted, but the life was not lived." Again I say, I am not depreciating the work of the Christian thinker. Religion in the eighteenth century had need of a Butler that it might stand four-square to every wind that blew. Nevertheless, the true victors in that fierce fight with vice and error were not faith's apologists, but faith's apostles. It is not to Butler, but to Wesley, that, under God, we ow the Revival which changed the face of England, and created world-wide Methodism. Once again the Church was taught that her salvation lies not in defense, but aggression. The missionary spirit is the very breath of her nostrils. Faith dies when it is not diffused. "The Kingdom of God is not in word, but in power."

(4) My last illustration I take from the history of our own time. It is a well-known fact that about thirty years ago, in the early seventies,

the tide of unbelief in our country was again at the flood. Mr. R. H. Hutton wrote in the *Spectator* of what he called "The Approach of Dogmatic Atheism." Dean Church, of all men the least likely to fall a victim to mental panic, preaching in St. Mary's, Oxford, a few years before, said: "There are reasons for looking forward to the future with solemn awe. No doubt signs are about us which mean something which we dare scarcely breathe. . . . Anchors are lifting everywhere, and men are committing themselves to what they may meet with on the sea." It was in these days that John Richard Green, the historian, abandoned both his East End curacy and his Christian creed, and that Mr. John Morley used to write the name of God with a small "g"—an act of juvenile folly of which probably Mr. Morley himself has long ago repented in sackcloth and ashes. In one single year—the year 1874—Professor Tyndall delivered his famous Belfast defense of materialism; Professor Clifford declared that in a very little time evidence, "of the same kind and of the same cogency" as that which forbids us to assume the existence between the earth and Venus of a planet as large as either of them, would forbid our faith in a Divine Creator; and, lastly, the author of "Supernatural Religion" gave to the world his much-talked-of book, the result of which Mr. Morley believed at the time would be "the complete demolition" of the value of the New Testament as authentic testimony to the occurrence of the marvels which it relates. Bampton and Hulsean lectures, he declared, would vainly endeavor to restore evidential value to the fabric which had been so rudely damaged. And, if further illustration be required, it may be sufficient to call to mind that it was in the days of which I speak that the fiercely anti-Christian movement which we associate with the names of Charles Bradlaugh and his now abandoned "Halls of Science" reached its highest point.

Such was the condition of things at the beginning of the seventies. What turned the tide? Morley and Tyndall and Clifford and Bradlaugh were met and answered on their own ground, as it was meet and right they should be. But once more the real, silencing answer came not by the presentation of the Gospel as a system, but by its manifestation as a life. On June 17, 1873, two American evangelists landed at Liverpool to begin their marvelous campaign, the results of which are with us in all the churches to this day. What Moody's work did for Scotland may be learned from a chapter in George Adam Smith's "Life of Henry Drummond." What it did for England has yet worthily to be told. But the more closely that remarkable movement is studied, the more completely, I believe, will Dr. Philip Schaff's judgment be confirmed, that "as the Methodist revival, more than a hundred years before, stopped the progress of Deism, so these plain laymen turned the tide of modern materialism and atheism."

The Lesson for To-day

What is the lesson for us to-day from these chapters of the Church's history? Unless I have wholly failed to read their significance aright, surely it is this: that more than ever we must bend our energies to the work of propagation; at home and abroad, along the whole line of our frontier, expansion must be our watchword. Faith still has her problems, and still, as of old, she will find their solution in the path of unfaltering obedience to her Lord's command. Just because Christianity is what it is, not an abstraction, or a system, or an idea, but a life, there-

fore its ultimate, its final vindication must come, not from the world of thought and speculation, but from the world of conduct and life.

Look at some of the questions which are bandied about by the controversialists to-day. Is the Gospel for all men? By what right does Christianity claim to be a universal religion? Is it the final word concerning man, and man's relation to the Infinite? Or is it but, as one writer calls it, our "last great religious synthesis," to be by and by incorporated into some larger, wider Gospel? How can we prove—here is a question which I read the other day in the correspondence columns of a religious newspaper—how can we prove the superiority of the Christian ethic to the ethic of extra-Christian systems of philosophy and religion?

Now, all these are matters in regard to which, undoubtedly, scholarship has both its duties and its rights. But, primarily, they are problems not so much for the scholar as for the preacher, the missionary, the evangelist. They are not to be worked out like a schoolboy's sum on a slate; they must be worked out, and the answer must be got, in the life of the Church and the manifold activities of the mission field. The student of comparative religion may demonstrate with his parallel columns the immeasurable superiority of Christianity to every other form of religion which the world has ever known; he may argue from the contents of the revelation its perfect adaptability to every class and condition of men. But again I say, you can not prove Christianity; Christianity must prove itself; the final demonstration must be given in the facts of life and the experience of the world. As Henry Drummond used to say, the evidence for Christianity is not the "Evidences"; the evidence for Christianity is a Christian.

And even in face of present-day controversies concerning our Scriptures, controversies in which sometimes the knife seems to be pointed at the Church's very heart, our duty remains unchanged. It is not for us to stand idly by, waiting till scholarship shall give us back our Bible from the fires of criticism through which it is being passed. We have our work to do, and the unsolved problems of the study must lay upon us no arrest. The truth of truths for the Church, in days like these, is the self-evidencing power of its message. Let us not be overanxious for the safety of the ark of God. The Bible needs no propping by our fearful hands; it stands in its own unaided strength.

I have heard of a scientist who invented, several years ago, some new kind of light. Then, to protect it from the wind and the storm—which was one chief source of concern to him—he had put around it a guard of exceptional strength. But one night the fierceness of the tempest shattered the guard and left the light without defense. And the light went out? No; to the experimenter's astonishment, it still burnt on, with clear and steady radiance, as tho all the winds of heaven were asleep. I think some of us have had an experience like that. We were very fearful for our Scriptures, and we fenced them round with Watson's "Institutes," or Paley's "Evidences," or Butler's "Analogy." But the weather has begun to tell badly on some of our defenses. Nobody reads Watson now. I have heard even a Fernley Lecturer speak slightingly of Paley; and the great Butler himself, some of his critics think, is getting leaky in places. Well, but the Bible is not at the mercy of our defenses; it shines by its own quenchless light; and what the hand of God has kindled the breath of man shall not put out.

It is in that faith that now, during a whole century, our great British and Foreign Bible Society has done its noble work. What an inspiration, and what a lesson, to remember that the years of its most abounding activities have coincided almost exactly with the years through which the modern Critical Movement has been making headway among us! Pronouncing no judgment upon that movement, resolutely adhering to its "sole object"—"to encourage the wider circulation of the Holy Scriptures, without note or comment"—it has now been the means of circulating nearly 170,000,000 copies of Scripture, in languages spoken by seven-tenths of the population of the world. The greatest of all missionary organizations, it has, literally, gone out into all the world and preached the Gospel to the whole creation. It has placed in men's hands the Word of God, trusting the secret spiritual energy that is in it, confident that it would establish its own empire over men's hearts and lives. And for every Church that bears the name of Christ this is still the supreme task. "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It is for us to bring the leaven to the meal.

A REMARKABLE CRISIS IN SOUTH AFRICA *

BY L. HOFMEYR

President Students' Christian Association of South Africa

One of the most remarkable events in the history of the Christian Church is to be witnessed in South Africa at the present time. As one of the fruits of the unfortunate war, which for two years and eight months has raged in South Africa, there are about two hundred young men who have offered themselves to be trained as missionaries for the foreign field. In addition to these, there are about fifty young women who have also volunteered their services. And this is not all, for the names of young men and women are still coming in as candidates for entrance to missionary training-classes. Student Volunteer cards are in great demand, and the numbers in our Student Volunteer Movement are still growing.

As another instance of this most remarkable revival of missionary activity, there is the fact that the circulation of *De Koningsbode*, the missionary organ of the Dutch Reformed Church in South Africa, has within a few months increased its circulation from two thousand to over six thousand copies.

Money is being given for missions as never before. Many Christians, who for years have opposed missions, have now confessed their sinful neglect, and are doing all in their power to make good the opportunities that have been lost.

Let it not be thought, however, that the Dutch Reformed Church is now for the first time realizing its responsibility toward the heathen. It has been persistently stated that the Boers hate missionaries and oppose mission work in every form; and, unfortunately, events have happened in history, such as the burning of Livingstone's house, which give color to this statement, and even support it to a certain extent.

* Condensed from *The Intercollegian*.

Let us take a brief retrospect over what the Reformed Dutch Church has done for missions since 1850. Its mission work is divided into two parts: *Buitenlandsch* (Foreign), and *Binnenlandsch* (Home) Mission Work. By the "Foreign" we understand work done outside of or on the borders of civilized South Africa. The foreign mission work of this Church includes mission stations in Banjailand (Rhodesia), Zoutpansberg, Mochuli, Sauls Poort, Waterberg, Mabieskraal, and Wakkerstroom. These last-named places are all on or near the borders of the Transvaal. A very flourishing work is also done in Nyassaland, British Central Africa. There at Mvera, in Central Angoniland, the first station was founded in 1889, by the Rev. A. C. Murray. There are now five head stations and twenty-five white missionaries of the Dutch Reformed Church. There are between eighty and ninety outstations, and the baptized Christians count over four hundred. Sixty trained evangelists assist the missionaries in carrying the Gospel to their own people. This year an evangelists' training-school was opened, in which eighty young men are in training as evangelists. Schools are established at all the stations and outstations, and the average attendance is over six thousand.

Summing up, we find that there are about sixty missionaries laboring under the foreign department of the Dutch Reformed Church.

By the "Home" department we understand work done among the Kafirs, Hottentots, and other native races of South Africa. In almost every district where there is a white congregation of this Church there is also a congregation for these natives, established and maintained by the Dutch Reformed Church. In this "Home" department we find a membership of 8,771, while 36,090 souls are brought into contact with the Gospel.

God has great things in store for a land and Church where such a love for missions is to be witnessed. The large number of young people offering themselves for the mission field has almost perplexed us. When we think of our churches in the late republic burned down, our congregations scattered and ruined, and many of our best church-members deceased or impoverished, we tremble lest, in this critical time, we, as a Church, should be found wanting. Again God has heard our prayers, and to meet the requirements of these volunteers the money is coming in well from the members of our Church. At Worcester, in the Cape Colony, a fine property of forty apartments and twenty acres of ground has been purchased for £10,000, and in February, 1903, a new training-institution for these young men is to be opened there. Over £3,000 has been promised annually for the support of the young men at this institution. In one congregation £1,800 was subscribed within three days for the purchase of the property. The Rev. A. F. Louw, who for nearly two years has been chaplain to the Boer prisoners at St. Helena, has been appointed at the head of this institution.

Such a love for missions is all the more remarkable when we bear in mind the fact that the Kafirs have, in many cases, murdered parties of Boers most brutally during this war. These brutalities exist not only "on paper," but are unhappily the most awful realities. For instance, in the district of Vryheid, in the Transvaal, fifty-six Boers were one evening surrounded treacherously and murdered with assegais. They were so mutilated that their friends could scarcely recognize any of them on the following day. The least number of assegai stabs that any one had was twenty-five. This band included pious office-bearers of the local

Dutch Reformed Church. Matters are made worse when we bear in mind that in that very district, containing some thirty thousand Kafirs, the Dutch Reformed Church has for many years carried on mission work. On the borders of Swaziland another band of sixty Boers was murdered by the Kafirs. In addition to this there are many other instances of the murder of single Boers.

Most of the young men who have volunteered for the mission field were fully aware of these terrible facts when they offered their services. Such consecration and devotion to the Master's service as constrained them to offer to go and preach the Gospel to the murderers of their fathers, brothers, and friends is indeed one of the most glorious triumphs of the Gospel in our time. The Master's command to "Love your enemies and bless them which persecute you," has been realized in some of these lives. To what causes do we ascribe this great revival of missionary interest? First and foremost it is a *gift of God*, totally undeserved and almost too great for the recipient. God is, as it were, giving us this as a compensation for all the suffering which our Church has endured during the past three years. For three long years we sat with the black cloud of war over us and cried unto God, "To what purpose, O God?" And now, with a glorious burst of light, the Son of Righteousness is revealing to us His great plan with us as a Church and people. Another answer is that this is God's way of sanctifying to us as a people the fearful sufferings of the past three years. Prayer flowed unceasingly to the Throne of Grace that this affliction might humble us and bring us back to the God of our fathers, and not pass away from us until God had fulfilled His divine purpose with us. God is answering even above our expectation, for also among our students and scholars there is a wave of revival passing through the land, and during the past two months many have found and confessed Christ for the first time.

Indirectly, the Concentration Camps have played a very prominent part in this revival. There in those camps thousands of people were brought together with the opportunity of meeting daily for service or prayer-meeting under the leading of deeply spiritual and devoted ministers. For many this was an education in itself. They learned more of God's word and more about missions; but of far greater importance than this is the fact that for many this meant a deepening of their spiritual life, and with that deepening a renewed consecration to Him and to the extension of His kingdom. In many of these camps there were revivals of large proportions, where thousands of precious souls found Jesus Christ for the first time. As is well known, missionary consecration depends on the spiritual life, and therefore it is only natural that many should hear the Master's call to the foreign field now for the first time.

We ask the prayers of Christians in other lands for our Church and for these mission candidates, that God Himself may fit them and in His own good time send them out to reap fields that are white to the harvest.

EDITORIALS

Belgians and the Kongo

Rev. William Morrison, of Lexington, Va., has undertaken a crusade against the Kongo horrors. He is a member of the American Presbyterian Mission, and after six years of work at Luebo, on the Kassai River, about 1,200 miles in the interior of the Kongo State, from personal observation reluctantly confirms all the accounts of the outrages reported under the administration of that miscalled "Free State."

Mr. Morrison declares that the forced labor exacted by the rubber monopoly is a virtual slavery, which depopulates villages and drives the inhabitants into the forest to escape their oppressors. The State officials will not redress these grievances, nor abolish these abuses; but through the London press Mr. Morrison aroused public attention, and the matter was brought up in the House of Commons, and a resolution offered and adopted, declaring that "the government of the Kongo State, having at its inception guaranteed to the powers that the natives should be governed humanely, and that no trading monopoly or privilege should be permitted, the House requests the government to confer with the other signatories of the Berlin General Act, in virtue of which the Kongo State exists, in order that measures may be adopted to abate the prevalent evils."

Mr. Morrison has appealed to the American and British ministers at Brussels, and the State Department at Washington. The hopes created by the Kongo Free State Conference eighteen years ago have been wofully disappointed. The Belgium government is now endeavoring to disclaim all responsibility for the present condition of things, on the ground that the Kongo State is independent. As a matter of fact, however, it is governed from Brussels, and the king is largely to blame for the prevailing evils.

Wherahiko Rawei

The editors of this REVIEW feel compelled at least to suspend judgment as to the advisability of further aid to or cooperation with Wherahiko Rawei, who has been receiving no little encouragement and pecuniary help in his so-called mission among the Maoris of New Zealand, and partly through the indirect approval of his work by this REVIEW. We have received a number of letters from very intelligent, responsible, and trustworthy Christians in New Zealand and elsewhere, whose names we have not yet explicit permission to announce, but who have written under no cover of secrecy. In these letters Mr. Rawei is severely criticized as to both the accuracy and veracity of his statements, and, in fact, as to his general trustworthiness.

After further sources of information are available, we expect to put before the public a fuller statement of the facts, whatever they may be; but at present we feel that at least we are in duty bound to caution all parties not to put undue confidence in the genuineness of Mr. Rawei's mission work. It has been stated that he is not himself a native Maori, and that he can show no proper account of money committed to him for the education of Maori children, etc. He is, we fear, another "free-lance," irresponsible to any board of control, and expending money at the least very unwisely, wastefully, and selfishly.

The National Drink Bill

The national drink bill of the United States has nearly doubled in twenty-two years. The total amount paid for stimulants, as beverages, in 1902 was $1,370,000,000, an advance of $130,000,000 over the average of five years previous. The above estimate includes coffee and tea, as well as distilled and fermented liquors. But the showing is significant and, in our view, alarming.

A prominent New York daily says:

> Moralists will see in these figures a warning against the rapid pace which our people are setting in business and other affairs which induces the use of stimulants, and if they will compare the statistics of 1901, when the per capita consumption of alcoholic beverages was 17.90, with that of 1902, when it was 19.48 gallons, there will be some force in their argument that the drink bill of the nation is excessively high. There may be some little satisfaction to them, however, in the fact that the consumption of spirits was not so great in 1902 as it was in 1892. The increase in the past ten years has largely been in wine and in beer. It is one of the interesting phases of human nature, as shown by official figures, that panic years, such as 1893, saw a much larger consumption of spirits than did years of prosperity. Good times, when labor is employed and money is in abundance, stimulates activity in the wine and beer trade, while the consumption of spirits mounts high apparently in years of dissatisfaction and distress.

War on the Opium Traffic

The use of opium is even more harmful than the use of alcohol. It is, if possible, a more body-and-soul destroying poison. No friend of God or man could fail to work for the putting down of this habit at home and abroad. Recently it has become a vital subject to Americans in the Philippines. The International Reform Bureau has brought the opium question in three aspects before the War Department. The opium monopoly bill was to come up for final passage in the Philippine civil government. This law forbids selling or giving opium for use "as a narcotic" (?) to anybody save a full-blooded Chinaman of full age, and confines the sales to these to an "opium concessionary" and his "opium dealers," who buy the monopoly once in three years at auction. Druggists, however, may import direct and sell to anybody on a physician's prescription, (?) of which sales they are required to keep no record by names. Punishment is fine or imprisonment, with no minimum penalty, so that it may be nominal if public sentiment or other influences dispose the judge to leniency. The revenue, by way of sweetening the poison, is devoted to education of Filipinos. The Clerical Union of Manila, in an $80 cablegram to the Reform Bureau, through which they appeal to the American people and the President to defeat the bill, declare it "would increase consumption," and is at once "*bad morals and worse politics.*" The bureau has urged that instead of dealing with the opium from the "revenue" standpoint, as Great Britain has done, to its own great dishonor, we should adopt the Japanese law, which the world applauds as right and wise, prohibiting not only the sale but also the importation.

In the United States also opium needs attention, and here Congress must act. The Bureau of Statistics shows an increased expenditure for opium from a quarter of a million in 1890 to more than a million in 1900. The President has been asked to bring this alarming increase to the attention of the next Congress, with a recommendation of legislation like that of Japan so far as possible.

Renewed attention is also called, while the opium question is up, to the petition of American missionary societies, asking that our government will initiate diplomatic

efforts to release China from treaty obligation to tolerate the blighting opium traffic.

The bureau proposes a world-wide warfare on the opium traffic, in the hope that it can be buried beside the slave-traffic in the limbo of crimes against civilization.

Ideas from John Wesley

John Wesley, at 24, wrote: "Leisure and I have taken leave of each other. I propose to be busy as long as I live if my health is so long indulged me." Three years later he added: "There are many truths it is not worth while to know. I look upon all the world as my parish; therefore I mean that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. . . . Be sure to make accommodation for the *poor*. They are God's building materials in the erecting of His Church. The rich make good scaffolding but bad materials. . . . The best of all is, God is with us."

An Evangelization Society

The annual report of the Evangelization Society of London, England, is published, and shows grand work done on old Gospel lines.

The Evangelists number 264. They preach the Gospel simply, heartily and. as results show, effectively. A total of 1,212 places have been supplied with preaching during the year, including 50 summer tents; the money received from all sources, £12,011; total meetings, 21,000; estimated attendances, about 2,000,000; average cost of a meeting, about 11*s*. ($2.75). This seems to us a very good showing for a year's work. It is refreshing to see how this society keeps close to the old Gospel. Here is its basis:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature in consequence of the fall
5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of a Christian ministry, and the brotherhood of all true believers in Christ.

A Converted Rabbi Gone

Rev. John Moses Eppstein, an account of whose conversion appears in this number, died in Bristol, England, in April. For 46 years he was a missionary of the London Jews Society, and at the time of his death was superintendent of the Wanderers' Home at Bristol, England. The *Jewish Missionary Intelligence* says of him:

The society never had a more sincere convert, or a more earnest, able, and gifted missionary than our brother who has recently passed away. His spiritual children are to be found in every quarter of the globe, he having baptized as many as 262 converts during his career as a missionary in both East and West. During the last few months of weariness and suffering, Mr. Eppstein still gave attention to the work of the mission, and superintended a wonderful correspondence with rabbis in Russia. He was kept in perfect peace, and stated to the writer, who visited him shortly before his death, that he was the happiest man in the world!

Mr. Eppstein was known to the editor personally. He nearly forfeited his life when he became a follower of Christ. One of his near relatives attempted his assassination, and followed him for that

purpose, but was induced to examine into the claims of Christ, and himself became a disciple.

Rev. Joseph Angus

Another one of the band of profound and reverend scholars to whom we owe the Revised Version of the New Testament is broken by the recent death of the Rev. Joseph Angus, D.D., of London, at the ripe age of eighty-six. He had been for nearly forty years Principal of Regent's Park College, which owes much of its great prosperity to his zealous labors, and was the president of the Baptist Union so long ago as 1865. He was also one of the first elected members of the London School Board in 1870. Born at Bolam, near Morpeth, in 1816, Dr. Angus was educated at King's College, London, and Edinburgh University. The Baptist denomination loses in him a great teacher, and English non-conformity one of the most valiant of its members.

But not least among all his claims to the perpetual gratitude of the Church of God is found in his lifelong advocacy of foreign missions. It will be remembered that he was, so far as we know, the first to suggest that the world might be evangelized within one generation. He suggested a practicable plan—that the Church should send out one in every hundred of her membership, and that by the tithe system sufficient money would be furnished to support this great band of workers, and that by districting off the unevangelized population and by a proper distribution of laborers, every soul on earth might easily hear the Gospel, before forty years—the average life of a generation—had passed. His memorable sermon on "Apostolic Missions; or, the Gospel for Every Creature," originally delivered in 1871 before the Baptist Missionary Society in London, we republished, with modifications by its distinguished author, in the July number of this REVIEW, 1892. Our readers will do well to peruse it again.

Result of the Haystack Meeting

In America how remarkable the stride since that Haystack meeting in 1806, when Samuel J. Mills proposed to his three fellows that they should undertake to send the Gospel to the heathen. Two years after he and others drew up the constitution of a society that was "to effect in the person of its members a mission to the heathen." But so unpopular was the project that it was drawn up in *cypher*, so that no one who accidentally saw it could find in it food for satire. What a beginning for the work of missions in the new republic beneath the sunset! And now behold the churches of America, all moving in line of battle with thousands of missionaries, and in every land!

A Helpful Autobiography

The autobiography of Charles G. Finney should have a large number of readers. Mr. Finney's ruling passion was the winning of souls, and the publishers feel that vast good might be accomplished by awakening a new interest in this book among Christians. One lady has undertaken to gather funds to send copies to students in the graduating classes of the theological seminaries for years back, and over 15,000 have been thus sent already. We have long felt the power of this book, which has few equals in its line, and would gladly send out a million copies. We wish every missionary could read it. (A. S. Barnes & Co., New York. $1.25.)

BOOKS FOR THE MISSIONARY LIBRARY

WILLIAM BUTLER, THE FOUNDER OF TWO MISSIONS OF THE METHODIST EPISCOPAL CHURCH. By His Daughter. With an Introduction by Bishop C. C. McCabe. 12mo, 230 pp. $1.00, *net*. Eaton & Mains, New York; Jennings & Pye, Cincinatti.

Rev. William Butler, D.D., accomplished what rarely comes to one man—the distinguished honor of being the founder of two important missions: that of the Methodist Episcopal Church in India, and of the one in Mexico. The greater work, by far, was that of starting the work of his Church in India, under the wise direction of the greatest missionary secretary of Methodism, John P. Durbin, D.D., and of the inimitable Alexander Duff, D.D., then at the head of Free Church College at Calcutta. In many respects Butler was the peer of either of his counselors. In starting the Mexican mission he had the personal companionship and advice of the far-seeing and brilliant genius, the late Bishop Gilbert Haven. Butler built what probably Haven could not have done. He brought his long and varied experience as a pathfinder in India to the less complicated task in Mexico, and was a competent master of the situation from start to finish in "founding" the mission. The outline of the story in each case has been given by the loving hand of his daughter, who became familiar from infancy with the great work her father accomplished in India, and who accompanied him when he came to the lesser but intensely interesting and important work in Mexico. She was well furnished to seize and sketch the salient points of her father's character and deeds, and she has done her work well in this biographical sketch of him. In the halo which surrounds missionary heroes, as the years go on, William Butler will stand out as among the foremost, and other generations will be inspired by the worth of his achievements. The story abounds in the romance of Divine providence. * *

THE PROGRAMME OF THE JESUITS. By W. Blair Neatby. Hodder & Stoughton, London. 1903.

It is easy to deal in adjectives, and call any book "remarkable." But within these 200 pages we have found packed a fulness and variety of information on the subject treated which it will be hard to find anywhere else within the same space. "The Jesuits," by Griesinger, is a great book, but it takes probably nearly twenty times the space Mr. Neatby uses to tell us essentially the same story. Every man who means to be qualified to meet present-day problems in practical life will need to study Walsh's "Secret History of the Oxford Movement," Robertson's "Catholic Church in Italy," and this marvelously condensed and clear statement of the Jesuit program, and the amazing success with which it is being carried out.

LOMAI OF LENAKEL. By Frank H. L. Paton. Illustrated. 8vo, 236 pp. $1.50, *net*. Fleming H. Revell Co. 1903.

The life story of Lenakel is one of exceeding interest, but we regret to say is very much handicapped by being too long drawn out. The book gives an excellent idea of the life of the missionaries in the New Hebrides, and of the character and conditions, the trials and triumphs, of their pioneer work on Tanna; but the author and editor have admitted too much that is not of general interest. Few except the author and his family care for a detailed account of each storm he encountered at sea, or for little personal family matters and details of every-day life that have found a place in the story of this native Christian hero. If the work were

condensed by one-half it would make an unusually fascinating missionary book. As it is, there are sections which well repay one for reading the whole, which make excellent passages for missionary readings, and furnish material for sermons and addresses. *

THE TURK AND HIS LOST PROVINCES. By William Eleroy Curtis. Illustrated. 8vo, 396 pp. $2.00, *net*. Fleming H. Revell Co. 1903.

This is an entertaining but unreliable record by a newspaper man who made a journey through Turkey, Bulgaria, Servia, Bosnia, and Greece, as correspondent of the Chicago *Record-Herald*. In the style of the newspaper reporter, he gives graphic descriptions of life in these lands as he saw it. The information on political and financial lines seems based on reliable resources, but must be taken with caution. The aim of the writer appears to have been to tell all he heard and saw, without sufficient regard for the real facts. Twenty-nine full-page illustrations attractively help one to comprehend the situation. There is one chapter on Robert College and one on the Miss Stone incident. It is timely in view of the present disturbances in Macedonia and Bulgaria and Servia, and we wish we could more heartily commend it. * *

LIANG—FROM CHINA. By Mrs. A. C. Murdock. 16mo, 78 pp. 35c. Cumberland Presbyterian Publishing House, Nashville, Tenn. 1903.

This is one of the best short stories we have seen to give an idea of the life and character of a Chinese child widow. It is brief and interesting and informing. To our mind, the second portion, relating to the heroine's experiences in America, is not so good, and the whole would have been improved by continuing the story in the first person. Some points in the plot seem improbable, but, as a whole, it makes an unusually good book for Sunday-schools and young peoples' libraries. No one will regret the time spent in reading it. *

WINTER INDIA. By Eliza Ruhamah Scidmore. Illustrated. 12mo, 400 pp. $2.00. The Century Company, New York. 1903.

Mrs. Scidmore has already written hastily prepared books of travel on Japan, Java, and China. The book has been, perhaps, justly criticized as without serious purpose or aim, written only for extension of the entertainment which seems to have been the exuberant personal experience of the author in a rapid run, kodak in hand, to collect the material for this literary *menu*. But whoever reads this volume for entertainment ought to find that, and more. The very involuted sentences seem burdened with cyclopedic statements of facts, woven together in strenuous sketches, with a snapshot breathlessness, as if the author were panting to tell everything all at once.

She says she went to India to understand Kipling and read Kipling to understand India. We hope she understands Kipling better than she does India. The constituency she wrote for was that to which Kipling catered—chiefly colonial English folk. The items relating definitely to missions are very few but not unfriendly. She realizes more than ever before, she says, "what an appalling task confronts the missionaries," and thinks that generations of bigoted Hindus must pass before "any change can be hoped for." She is sane enough to realize that a century of British rule must contend against twenty-five centuries of superstitious practises; and she is, at least, optimist enough to recall that Gautama won these same people from their idolatry and caste creed through eight hundred years, which, if not analytically correct, shows that she, after all, does not despair of the Christianization of India. * *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Interest in Missions Increasing It is cheering to note the increased space nowadays allotted to missionary matters by the religious press. As a notable example, a recent issue of the *Christian Work and Evangelist* filled three entire pages with "News from the Missionary Field, by Eugene R. Smith, late editor of the *Gospel in All Lands.*"

Methodist Growth in the Foreign Field It appears that of the net increase of the Methodist Episcopal Church in full members and probationers, amounting to over 50,000, a full fourth, or 12,899, is found in heathen lands. In Bombay Conference, more than 10 Christians added for every day of 1902; in Northwest India Conference, nearly 8; in Malaysia, including the Philippines, more than 4; in Korea, the newest of foreign missions, 3. In all India the net increase was 25 every day.

Work for Sailors At the end of seventy-five years of service for sea-faring men, the American Seamen's Friend Society is able to report that last year its chaplains and missionaries have labored in Denmark and Sweden; at Hamburg, Antwerp, Genoa, and Naples; in the Madeira Islands; at Bombay and Karachi, India; at Yokohama, Nagasaki, and Kobe, Japan; Valparaiso, Chile; Buenos Ayres and Rosario, Argentine Republic; Montevideo, Uruguay; Manila, P. I.; in Gloucester, Mass., in New York City, Brooklyn Navy Yard, Norfolk, Hampton Roads, and Newport News, Wilmington, Charleston, Savannah, Galveston, Mobile, Pensacola, New Orleans; in Astoria and Portland, Oregon; in Seattle, Tacoma, and Port Townsend, Washington.

During the year ending March 31, 1903, the society has sent out 319 loan libraries, of which 116 were new, and 203 were refitted and reshipped. The whole number of new libraries sent out is 11,018, and the reshipments of the same, 13,274, making in the aggregate, 24,292. The number of volumes in these libraries, 595,322, has been accessible by first shipment and reshipment to 425,498 men. The number of libraries placed on United States naval vessels and in United States hospitals up to date is 1,073, containing 39,209 volumes, and these have been accessible to 127,913 men.

What the Bible Society Did Last Year The total issues of the American Bible Society for the year just closed, at home and abroad, were 1,193,558, an increase of 269,767 over those of last year. Of these, 734,649 were distributed in the United States, counting Porto Rico and Hawaii, but omitting the Philippine Islands. The issues in foreign lands amount to 1,258,909, or 221,873 increase over the previous year. Of these issues, 993,454 were from the Bible House in New York, and 1,000,104 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. The total issues in eighty-seven years amount to 72,670,783 copies.

A Splendid Quaker Record At a recent gathering in the First Friends' Church, in Cleveland, to say farewell to 3 missionaries ready to set forth for East Africa to join others dispatched a year ago, it was stated that this organization had sent 43 of its members to foreign lands in its comparatively brief life, and the Friends' Bible Institute, which is

connected with the church, had sent 200 to the foreign field—to Africa, India, China, Jamaica, South America, and the islands of the sea.

What One Chinese Woman Learned in America

Madam Wu, wife of the Chinese minister recently recalled to China, went back with unbound feet. Her residence in this country so convinced her of the superiority of natural feet that she willingly endured the pain necessary to regain their normal shape. The toes that had been pressed back to the heels, and kept tightly bandaged all the time, were gradually allowed to assume the natural position, until finally the bandages were removed entirely, and she could walk with ease. She said, in speaking of her feet:

My feet are quite big now. But I do not care, for I am not in sympathy with the little-foot practise in my country. It is unnatural, and deprives a woman of so much that is beautiful and useful in life.

She also said:

There are many American customs which I like and shall introduce in China. The Chinese women are eager to take their places in life along with the women of other nations, and I hope it will not be long before they will be given a reasonable amount of freedom.

The Need of City Missions

No phase of home missions is more important or more exigent than that connected with our great cities, with their rapid growth and the up-town movement of the churches and the astounding influx of foreign population. Take these three cases as specimens. Three-fourths of the population of New York is foreign born or of foreign parentage; 2,200,000 of the entire population of 4,000,000, or slightly over one-half, have no affiliation with any Christian body; less than one-half the entire population are of Protestant affiliation.

The Protestant denominations of Chicago have only 8 per cent. of the population—160,000 in 2,000,000. Thirty-three per cent. of 600,000 foreign-born population have been but slightly touched by Protestant Christianity.

According to Rev. D. W. Waldron, city missionary, in 1900 72.2 per cent. of the population of Boston was of foreign parentage. Mr. Robert Woods, an authority on social settlement work in Boston, says that the North End has ceased to be English-speaking. It is Italian and Russian.

Our Jewish Fellow Citizens

No less than 214,041 Jews landed upon our shores between 1899 and May 1 of this year, and more than 75,000 at the port of New York in the year preceding May 1, 1903. According to conservative estimates, there are 1,250,000 Jews in the United States, and according to Joseph Jacobs, the Jews of Greater New York number over 600,000, or 16.5 per cent. of the entire population, while in Manhattan Borough they number 500,000, or 27 per cent. The number of Christian workers among them is but 139, of whom 58 are found in Greater New York.

Congrete illustrations of the large Jewish element in the United States may be found in the facts that there were 2,000 Jewish soldiers in the Spanish-American war; there are 6 Yiddish theaters in the country; 72 Jewish periodicals are published, and gifts to Jewish denominations last year amounted to more than $1,000,000.

The Anglo-American Mission to the Jews

At a meeting held in New York, March 13, 1903, of the American Mission to the Jews, it was voted to change the name of that organization to the Anglo-

American Board of Missions to the Jews. William Cowper Conant was elected secretary. The president is the Rev. David James Burrell, D.D. This mission has labored through its missionary, Herman Warszawiak, at 424 Grand Street, since October 10, 1897, but this station was closed April 30, 1903, and since that time Mr. Warszawiak has started an independent mission at 2 Suffolk Street, New York, under his own control and responsibility. The Anglo-American Board do not wish to found another struggling mission in New York, but will endeavor to unite the friends of Israel to raise a fund to establish "a Hebrew Christian Institute" for evangelistic and philanthropic work.

We do not endorse Mr. Warszawiak, but give the above statements from *Salvation* as a matter of record.

Alaska as a Mission Field Rev. S. H. Young, Presbyterian missionary in Alaska, writes in the *Interior* of the new openings in that region through the discovery of rich gold diggings, and makes an earnest appeal for money wherewith to construct and maintain both churches and hospitals, including supplies of cots, bedding, sick-foods, and all equipments for 50 beds. He also names one stalwart soul, Rev. Dr. Koonce, who set out in early February, dragging his own sled, on a thirteen days' journey to Cheena, where he secured lots for a church and hospital, built a cabin with his own hands, in which both could be temporarily housed, and secured a promise from the miners to erect a suitable hospital.

What $100 Did in Mexico Says Rev. J. W. Butler in *World-Wide Missions:*

During our last visit to the United States Mr. Edward Shaw, of Providence, R. I., heard the writer say in an address that for every $100 gold we could build a church in Mexico, and asked if the missionary meant "just what he said." On being assured that he did, he forwarded the $100 to the mission rooms, and in due time the money came and a church also, worth, with land, not less than $1,200 Mexican currency. How is it done? First, the $100 gold produced about $250, Mexican currency, and the land was donated by a venerable Mexican recently led "from darkness to light." Then the small flock was called together, and the matter presented to them by the presiding elder. Under the enthusiasm created by the two facts above stated, all the stone needed for foundations was brought to the lot by willing hands, the sun-dried brick were secured in the same way, and the rafters for the roof were brought from the forests without cost to us. The money given by Brother Shaw was somewbat augmented by small offerings from the members of the congregation and their friends.

Polyglot Saints in South America Bishop Joyce, recently returned from an episcopal visitation to the "Neglected Continent," tells of a conference he attended in Rosario, Argentina, at which "testimonies" were given in one service in these several languages—English, Spanish, Italian, French, German, and Flemish, while the Doxology was sung in them all.

What a Hindu Coolie Did in Surinam Not long since, in *Missions Blatt*, appeared an article on the Dutch mission work among the coolies of Surinam. The translation of this article says:

In 1897 the Lord brought a man to our assistance who has been very faithful, and has been active and zealous in the work. This man was born in the neighborhood of Bareilly, North India, in 1843. He was converted in the Sunday-school of the Methodist minister Butler, and was later sent to the seminary in Benares to be educated. In 1862 he was baptized, receiving the name

of the American president, Abraham Lincoln. In 1873 he came to Demerara as nurse on a coolie vessel, and became superintendent on a plantation. From the very beginning he was interested in his heathen countrymen, taught them reading and writing, and preached the Gospel to them. On March 10, 1877, the baptism of the first of his converts was announced in a Demerara newspaper.

The "Methodist minister Butler" mentioned was Dr. William Butler, the founder of the Methodist Episcopal missions in India.—*Indian Witness.*

EUROPE

Church Missionary Society to Date The last annual report of this society is full of interest, and these figures are full of cheer. The total receipts for the last year were £353,163—the largest income of any year except those which benefited by the Centenary Fund. The income was £100,000 more than the income of 10 years ago. The society has now 422 ordained and 149 lay missionaries, besides 375 wives and 382 other women, making a total of 1,328 European representatives. There were also 378 native clergy and 7,673 native lay teachers. The native Christian adherents numbered 301,096, and the native communicants, 81,553. During the year there had been 21,298 baptisms.

The Bible Society's Work for Missions How indispensable Bible societies are to missions appears in these statements relating to the British and Foreign Bible Society, which has issued the Word entire or in portions in 367 different languages. The Church Missionary Society use 90 of these translations; the Society for the Propagation of the Gospel, 60; the various Presbyterian missions, 60; the London Missionary Society, 40; and Wesleyan missions, 40. The versions in Africa alone are 81 in number. No missionary society's request to print and publish a properly authenticated version in a new tongue has ever been refused. The society has now 745 colporteurs, who sold last year over 1,400,000 copies, and 620 Bible women. If this society had not existed, many denominational versions might have been issued. It has brought together the best scholars and linguists in the different language areas, irrespective of sect or country, and its versions are, therefore, accepted and used by all the missions of Protestant Christendom.

J. Hudson Taylor Retires from the China Inland Mission At the annual meeting of the China Inland Mission in London a letter was read from J. Hudson Taylor, stating that he was obliged to retire from the work on account of his health. He says:

With the concurrence of our mission councils in China, America, and Australia, I have, after consultation with Mr. Howard and the home council, requested Mr. Hoste to altogether relieve me from the work of general director, and Mr. Sloan has become assistant home director. I feel very thankful to God that, when I am no longer able to bear the responsibility, He has given great unanimity of feeling, and experienced help for the future carrying on of the work. I have every reason to believe that all the various departments will be carried on prayerfully and wisely. If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgment for all the way God has led me and for His sustaining and providing bounty, and be able to testify that in no good thing that He has ever led me from His Word to expect has He failed me.

Barbican Mission to the Jews The fourteenth anniversary of this mission was held May 14th. The president, Prebendary Webb-Pep-

loe, presided, and a large number of prominent Hebrew-Christian and Gentile workers among the Jews were present. The secretary, Prediger C. T. Lipshytz, was able to report progress in every department of the work. The Convert's Home has been removed from Walthamstow to Mitcham, and 44 inquirers and converts have received hospitality during the year. The staff of workers has been increased, an additional lady worker having been engaged for work among women and children. The total income of 1902 was about $9,400, 8 converts were baptized immediately before the annual meeting, 5 men and 3 children, whose father had been baptized some years ago.

French Protestants and Missions.—The record of the Evangelical Missionary Society of Paris, which is the society of Protestants in France, during the last decade is very commendable. In all France there are about 600,000 Protestants, and during the past ten years their foreign missionaries have increased from 37 to 97, and their annual income from $65,000 to $225,000.

Missionary Zeal of French Methodists *Work and Workers* (English Wesleyan) says: "It is interesting and gratifying to note the extent to which our French Church is missionary. Besides maintaining its own mission among the Kabyles (the aboriginal race of North Africa), our little French Methodist work has furnished workers for various parts of the mission field. Within the last few years it has given a minister to Haiti, another to Dahomey, another to the Loyalty Islands in the South Seas. The Rev. T. H. Groves, at present laboring at Bulawayo, was brought out at Bolougne-sur-Mer by the Rev. J. Gaskin, while one of the lady workers in the Zambesi is a sister of our late secretary of the French Conference. One of our minister's sons is now preparing for the mission field, presumably the Kongo, while a Breton, converted in the Channel Islands, labored as Methodist minister for some years among the French Canadians."

German Missions in German Protectorates There are 18 Protestant and 12 Roman Catholic societies at work in the German protectorates, most of which have their domicil in Germany. The above 30 societies support 429 ordained European missionaries, 225 lay brothers, and 182 sisters. Wives of missionaries are not included in these figures. The financial contributions made through missions to the protectorates can not be given with accuracy, because the expenditure can not always be exactly apportioned; but so far as can be ascertained, it amounts to 4,000,000 marks yearly (£200,000), apart from what is spent upon the training of missionaries and upon home administration. The protectorates contain 1,278 mission schools (900 Protestant and 378 Roman Catholic), with 47,600 scholars in all gradations of progress, among which the manual instruction classes of the Basel Society deserve special mention.

Hopeful Signs in Italian Missions The following signs are given by D. G. Whittinghill, of the Southern Baptist Mission, as promises of success in mission work in Italy:

1. A growing spirit of liberality and religious toleration seems to characterize the people of Italy. Education is becoming more universal every day, newspapers are more largely circulated, the spirit of inquiry is more evident. Men and women come to our Protestant churches and listen with respectful

attention. They read our Bibles and religious literature, and in other ways show signs of friendliness to the Gospel.

2. The present hostile attitude of the Catholic hierarchy toward the government. This has driven many of the best and more patriotic citizens to a point where the Church fails to influence them. This precarious state of affairs is advantageous to Protestants who are loyal to the government and have no political designs to foster, but are seeking only, with God's help, the salvation of the people.

3. The Roman Church, with the approval of the pope, has recently put into circulation an Italian translation of Acts, John, and other parts of the New Testament for the use of the people. There are millions of Catholics who know practically nothing of the Bible, and this translation, tho faulty and fragmentary, will be the means of enlightening many in reference to the work of Christ. Already more than 200,000 copies have been put into circulation.

4. An article, emanating from the Vatican, has recently appeared in several of our daily papers, calling attention to the rapid progress of Protestantism in Italy, and especially in Rome. As a consequence, a committee, consisting of 5 cardinals, has been appointed by the pope to consider our work, and to see what could be done to destroy or hinder mission work in Italy. On the contrary, this proposed inquiry will rather work for the furtherance of the Gospel, for it will not only recognize Protestantism as a religious force, but it will bring our work to the notice and consideration of the public.

5. Another hopeful sign is the work being done daily by the 6 denominations and the British and Foreign Bible Society in preaching and distributing the Word of God. In addition to these, there are 3 theological schools, several weekly and monthly newspapers, 2 publishing houses, tract societies, and a number of private enterprises, all of which are being used of God for the evangelization of Italy.

Italy and Romanism

The Mate Murri, an Italian priest, recently delivered at San Marino, that most ancient European home of liberty, before an audience of Christian Democrats, a profoundly interesting and important discourse on Christianity and Liberty. In the course of it he speaks also of the necessity of recovering for Italy a clearer apprehension of the Gospel. He says (translated into French in the *Revue Chretienne*):

Heirs of eighteen centuries of history, we demand for Catholicism and for the Church a great deliverance. These Divine things, the Gospel and the society of believers, have, however, not been able with impunity to traverse so long a course of development and of human activities in the midst of which they found themselves. Always the same in themselves, givers of liberty, generous for whoever approached them and tasted their Divine substance, they suffer in us, in our changing human institutions and habitudes; in all that which we have added to them and in that which we have in part substituted for them and afterward venerated and adored as if this made a part of them: semi-pagan customs revarnished; periodical conceptions of Roman law; philosophical and theological ideas elaborated in our schools; monastic institutions fatally degenerated with time, and incapable of renewing their youth; political systems, views, sympathies; human advantages and priveleges which are dear to us, and which it is hard for us to renounce; antiquated deposits, encumbered with old systems and old social elaborations; outward observances, good and important only when animated by a spirit of truth and of goodness; illusions which covered things unknown with the wing of the supernatural

abstract categories, which kill, like the letter of the law, a baggage of innumerable superfluities.

Let us return to the Gospel. Let us—oh, let us!—set free Christianity, almost concealed and covered over in the life of our people; let us restore it to itself and to us the Divine beauty of its features, in the warmth of its pure and spiritual flame. How deeply men and we ourselves would be astonished in recognizing it such, as it has appeared to us in the purest and most happy moments of our inward life, and with what new energy should we not learn to love it and apply it!

We need hardly say that the pope has solemnly raised his voice against the whole of this admirable discourse, and against all the tendencies of its author.

Jewish Converts in Hungary According to statistics published by the Hungarian government, 2,158 Jews separated themselves from the Jewish communities in Hungary during the last six years. Of these, 1,430 joined the Roman Catholic Church, 77 the Greek Catholic, 35 the Greek Orthodox, 188 the Evangelical Lutheran, 417 the Evangelical Reformed, and 11 the Unitarian. During the same six years 363 Roman Catholics became Jews. Altho it does not appear from the report whether these were in part such as had left the Jewish faith and later reunited, none familiar with the so-called conversions of European Jews to Roman or Greek Catholicism can doubt that probably the majority were backsliders.

ASIA

Medical Missions in Persia Dr. Day, a C. M. S. missionary in Yezd, in a letter written shortly before he was compelled through ill health to return home, said: "The work in Yezd is a striking illustration of the medical mission preparing the way for the more direct preaching of the Gospel. Many of the influential Persians in the town, from the governor down, profess sympathy with the work done at the hospital, and in some cases practically help to support it. Thus the barrier of prejudice is broken down and an excellent opportunity given for making known the message of salvation. The Persians, for the most part, appreciate fully the benefits of Western medical science, but they are often prevented, by their native customs and the restrictions imposed upon them by their religion from taking advantage of it. Patients often seek the advice of the medical missionary, and they are told what to do, and perhaps medicine is given them to take; but when they get home they proceed to 'tell their beads.' If the beads come out a certain way the treatment prescribed is carried out; if not, they throw out the medicine and consult one of their own native *hakims*, or perhaps they will wait a few days and 'tell their beads' again. I remember one man who promised to come to the hospital on a certain day to have an operation performed on his eye. Preparations were made, but the patient did not turn up; the beads had not come out right. The same thing happened a second time. But he tried them again, and the third time they came out right, and he allowed the treatment to be carried out."—*Mercy and Truth*.

The Plague in India Bubonic plague has been steadily advancing all winter and spring, and is now at its highest point, altho, on the whole, not quite so virulent as last year. According to the lastest report more than 550 were dying every day in the Gujranwala district, and perhaps half as many in the Sialkot district. But, strange to say, cities

in the Punjab are this year comparatively free. It is published that there were, in 1897, 56,000 recorded deaths from plague in India; in 1898, 118,000; in 1899, 135,000; in 1900, 193,000; in 1901, 274,000; in 1902, 577,000; and during the first three months of 1903, 331,000.

Industrial Missionaries Wanted The Industrial Evangelical Mission of Northern India calls for 6 lay missionaries to conduct industrial departments for working leather, tanning, printing, dairy, canning, and glass. Consecrated Christian expert workmen are asked for, and those interested may write to Rev. J. C. Lawson, care of *The Christian Herald*, Bible House, New York. This is a very important line of missionary work, and if rightly conducted will be a most efficient means of establishing the Kingdom of God in India.

Women's Dress in India In her "Mosaics from India" Mrs. Margaret B. Denning gives a description of the Bombay Sorosis Club:

The Hindu women were attired in a tasteful and costly manner, but their garments were of sober hues. Their head-ornaments of gold were massive and beautiful, the hair being drawn smoothly back into a knot and fastened by these gold medalions. The Mohammedans wore rich costumes and fine ornaments, and were distinguished by embroidered turbans; but the brilliancy and light of the company came from the soft and shimmering silks of the Parsee ladies—white, rich red, peach, pink, blue, pale yellows, and lovely tints of light green blending and mingling in kaleidoscopic fashion. These graceful garments were trimmed with gold and silver braid, rich lace, and bands of embroidered ribbon. The necklaces, bracelets, and, in the case of the Hindus, the nose-jewels and anklets, made a soft tinkling noise as their owners moved about. It was an Arabian Nights scene.

Again, Missions a "Failure" Dr. Josiah Oldfield, of the Royal College of Surgeons, has been on a jaunt to India, and while there held "friendly intercourse with not a few persons of high caste," "was at home in their houses anywhere," and "lived almost as a Brahman lives." From these witnesses he learned that "the influence of Christianity is *nil*" in that land. This is how the evangelists come short and transgress:

We always bathe before we eat; your missionaries do not consider it essential. We always change our clothes and put on a clean garment to eat in; your missionaries do not mind sitting down to dinner in the clothes in which they have walked the streets. We allow no dead body to touch our hands; your missionaries do not scruple to put them within their lips, and your missionaries are corrupting our young men by trying to teach that the spirit of humaneness is unimportant, that the sanctity of life is a chimera, and that animals may be slaughtered and eaten, wholly regardless of their sufferings, so long only as the appetite of man is pampered. Your St. Paul said that he would not eat flesh or drink wine if thereby he made his brother to offend; but your missionaries have a lower standard, and altho they know that thereby they offend our religious sense, they go on killing and eating and drinking things which revolt to our ideas of right and wrong.

Another Blow at Caste In May last a Mahar, by name Govindya Mokindya, was charged with having corrupted the water of a public spring in Jamkhed, near Ahmednagar. The stream was used by high-caste people for drinking purposes, and the offense of the Mahar consisted in having drawn water from it, altho for this he used an iron bucket, which is a clean vessel. The second-class magistrate, Mr. Bapu Hari Godpole, convicted the Mahar, and fined him 8 rupees. But Mr.

R. A. Lamb, the district magistrate of Ahmednagar, thought the conviction unjustifiable, as the water of the spring was in no way rendered unclean or impure for drinking purposes, and he referred the matter to the Bombay High Court. On July 17th the High Court quashed the conviction and sentence, and directed the fine to be repaid.

The Hindu Idea of Sanctity There are about 5,500,000 men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming around the country as religious mendicants. These people are, in the main, doubtless possessed of the laudable ambition to be holy and to prepare themselves for union with Brahm. And yet, as a matter of fact, they are the most pestilential in their morals of all the people of the land. Many of them, at the same time, both regard themselves and are regarded by their coreligionists as the acme of piety. Nevertheless, they daily trample under foot every command of the decalog. DR. J. P. JONES.

Mission Women in India The Bishop of Worcester has struck a true note in asserting the great importance of women's work in the mission field. After commenting upon the striking change in public opinion in regard to this development, he said at a recent meeting:

It is now generally perceived that there can be nothing of more transcendental importance than the development of women's work. The whole possibility of the Christian religion taking hold of such a country as India depends on getting at the hearts of the women, and that depends upon women workers. . . . The progress of religion depends on what is going on in the hearts and minds of the women, and nowhere more so than in India; and the advance of Christianity there will be very slow until a rear attack is made upon that in which the whole social system of the country is imbedded—the zenana.—*London Christian.*

Good Doctrine from a Christian Chinaman Mr. Mackenzie, of Hakkaland, heard from a Hakka licentiate, who is now under call to the Singapore Chinese church, an interesting application of a New Testament counsel of perfection—St. Paul's Christian ideal, "full-grown" manhood. After speaking of what that means for an individual Christian, he went on to tell what, in his judgment, it demands of a church. No church, he said, was progressing toward manhood which was not steadily aiming at self-support. He would refuse to call them "men," he told his Chinese Christian hearers, until they were maintaining their own pastor and their own Christian school without foreign support.

Gathering in the Devils A missionary in Honan relates the strange doings he once witnessed as follows: "When we entered the yamen (magistrate's) gate, the yard was full of men dressed up in masquerade costumes and strutting around on stilts. Some had false-faces on, others had their faces painted all sorts of colors. I was told these men were going out for a lark; but they were not, they were hired to dress and act this way to assist in the worship of Ch'eng Hwang, and they very soon left the yard to join the celebrations out on the streets. As I left the yamen gate again, who should I see but Ch'eng Hwang himself! Riding in a sedan-chair, with glass windows and brilliant get-up, carried by eight horses, and he himself sitting bolt upright, with eyes wide open, the figure of a man, a god made with hands! And this is the 'thing' which this

proud city turns out to honor, bringing their worship and their prayers, forming processions, beating drums, and blowing horns, escorting him outside the city gate to a certain temple which he visits, and there 'gathers in the devils,' keeping them within bounds till the harvests are all gathered, when he will come out again and liberate them for the winter months, when the devils can do very little harm. When the sun sets the officials come out in all their finery to meet Ch'eng Hwang and escort him back to his temple in the city, and there he rests till he is carried out again."

The Brighter Side of Things Chinese At least 2 missionaries in China of ability and large experience, Dr. Griffith John and Rev. W. S. Ament, are full of hope and courage as touching the future of that vast and populous empire. The former said in a recent address:

The Church of God of about 300 members, which I found on my arrival in China in 1885, has grown into a Church of 100,000 communicants at least. Ere long these will become a million, and the million will become ten millions, and so on, with accelerated speed, till the Christian church shall have become a mighty factor among the forces which shape the national life, and the principles of the Christian religion shall dominate the land. In the Church of the present we have the pledge and promise of the Church that is to be. With all its weakness and imperfections, it is the grandest thing in China to day.

Chinese Boys and Bible Study The boys' boarding-school in Ningpo, Central China, which last year had only 12 boys in the academy, this year registers 43. Of these about one-fifth are the children of the gentry. One of these boys recently started a movement for Bible study, and all these sons of the gentry, as well as the children of Christians, get up every morning a half an hour earlier than required in order to have time for personal Bible study and prayer. This is a voluntary movement, and it is felt that the boys are beginning to measure their conduct by Christian standards. Over 10 of them have already applied for baptism.

A New Chinese Name for Christians A missionary, writing in *Faithful Witness*, says: "The Chinese name for Christians in our dialect is Ki-Tok-tu, which means 'a Christ disciple'; but quite a new name has been made for us by Confucian Chinese. An influential native paper—a strenuous supporter of Confucianism, in a sort of religious *résumé* of a historical kind, uses these words: 'Confucius indeed did not found any separate religion; only when Taoism and Buddhism came in to divide the field with his teachings it became necessary to designate his followers as the Religion of the Learned. Since then the Disciples of the Ya Family have come in like a flood and have added another religion which they call "The Blessed News."'"

AFRICA

The Africa of Our Fathers In the first edition of the Encyclopedia Britannica, which appeared in 1768, it was stated:

The prevailing religions here are Mahometanism and Paganism. Christianity only takes place (*sic*) among the Abyssinians and European settlements. The government of Africa is in general despotic, and the inhabitants black!

Good News from Egypt At Asyut, situated about half way between Cairo and the First Cataract, the United Presbyterians have a mission, with a flourishing school of 500 pupils among the means of grace. In a recent revival 112 volunteered for

missionary work. One of the college students, a Greek, receiving a bequest of $6,250, gave it to the forward work in the Nile valley. The converts in Egypt paid $30,000 last year for evangelizing work in addition to what they contributed toward sustaining the 180 Christian schools.

Conditions in Morocco Our announcement of the rumored abdication of the Sultan of Morocco in our June number has proved to be utterly without foundation. Our Morocco correspondent writes that "while disorders have prevailed quite generally for several months, the sultan has collected a powerful army which, under the command of the war minister, is at the present moment successfully engaged against the tribes of mountaineers who had accepted the pretender. . . . Among the sultan's forces are large contingents from those Berber tribes that last fall and winter were in insurrection. . . . The English missionaries returned to Fez in February."

Shall the Gospel Enter Hausaland? This is one of the burning questions in some circles, and all the more since the capture of Kano. A recent *Spirit of Missions* contained a sketch of the efforts of the Church Missionary Society to enter this country. Five missionaries penetrated the heart of Hausaland in 1900, a difficult journey of 600 miles, as far as Kano, a city of 200,000. But the king, fearing that the "praying men" would try to break up the slave traffic, expelled them. They retreated to a small town of 500 people, where one of their number died and another was sent home an invalid. After eight months their mission house was burned and the survivors were obliged to withdraw. In February, 1902, one of party, Dr. Walter Miller, obtained permission from the king to return, and is now trying to establish a mission on the spot where the first attempt was made.

Traveling in Hausaland Dr. Miller is one of the few Christian toilers in the region of the Upper Niger, a missionary of the C. M. S. In a recent letter he gives the following experience:

Last week, on Friday, at 1 o'clock midday, a runner from Zaria came in with a letter, telling me that Major and Dr. S., at Zaria, both had blackwater fever and no doctor—would I come at once? I quickly packed 5 loads—bed, one box of cooking-pots, one of clothes, books, medicines, etc., Audu's bed, a bath, table, lamp, etc.—5 loads, got 6 men (1 for horses) from Girku, and within 2 hours we were off—3.30. We walked till sunset, doing 9 miles. In 20 minutes, you know, it gets quite dark. To you at home, or any one who has not traveled in Africa, it is quite impossible to describe the roads—they are about a foot broad (sometimes less), rocks, tree-stumps, holes, etc., all over the place; every 2 miles a torrent bed, in the dry season a simple deep ravine with almost precipitous sides, in the wet season a rushing river; trees everywhere, in some places overhanging the path, and at this season grass on either side 10 feet high, or at least it is over one's head—swamps everywhere. Sometimes one goes for 2 miles with fearful mud, water, and slime nearly up to one's knees, with deep bogs and pits; one's horse, however good, slips and falls and stumbles all the way.

India Sending Christians to Africa Rev. F. Kurtz writes: A recruiting station for coolies or laborers to go to Natal, South Africa, was opened in Vinukonda, South India, in February, 1900. A great many poor people were out of work, and at the same time a number of teachers had been obliged to close their schools, as their pupils had moved away. A few of these teachers gathered together a num-

ber of poor people and left for Natal. Some went first to Cocanada, where they attended the Baptist Church under the care of the Canadian Baptist mission; all were detained for some time at Madras, where they had to undergo a governmental medical examination, as a result of which quite a number were rejected. While in Madras 16 were converted and baptized into the Toudiarpetta Baptist church. About 500 coolies from Vinukonda and the surrounding stations went to Natal during 1900, of whom 300 were members of Baptist churches.

On one of the large estates at their new home a Baptist church has been organized, and regular services are held in a hall, which the proprietor has given them. It probably never occurred to Mr. Day or Mr. Jewett, the founders of the Telugu mission, that the work they began would extend into Africa. There are already 70,000 Hindus in South Africa, and they are rapidly increasing.

A Christian King in Bunyoro A. B. Lloyd writes as follows of the king chosen to succeed Kabariga, the great slave-raider of a few years ago:

One most important change that has taken place has been the giving of a new king to Bunyoro. A surprise and a delight this has been to everybody. Yosuja Kitaimba, the former king, was young and weak, and a very serious hindrance to the advancement of the country's good. So much was this the case that at last the big chiefs went in a body to the sub-commissioner and asked that he might be removed and a new king given them. They selected a young prince (son of Kabarega) about twenty years of age, a man full of power as a chief and leader of men, and above all a most devoted servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight or ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to him to give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-by, and commence his lonely tramp home full of heartfelt joy at having done this Master's will.—*C. M. S. Gleaner.*

What Shall the Girls Study? Gertrude Ward, of the Universities' Mission, writes in *Central Africa* of a stange perplexity as follows:

Shall we teach them reading? They have no literature or books of any kind, and except for purely religious purposes, such as following the services in church and retaining by this means a hold on their faith, it may be doubted whether they make much use of their learning; *writing*—they have no occasion to use it; *arithmetic*—they have no accounts to keep, and they do not as a rule require to count higher than twenty; *sewing*—their clothes are the loose draperies thrown gracefully around them (in the Greek or Roman style) and do not require a single stitch; *laundry work*—is unknown and unneeded, each person washing her own draperies in the river and drying them in the sun; *housework*—scarcely exists, the people's houses being little mud huts, to shelter them from wild beasts; they contain no furniture and few utensils, and the people live almost entirely in the open air. It may surprise some of our readers to learn that sewing and the more complicated laundry work required for Europeans are the work of men in Africa, as in India and other Eastern countries, and should therefore be taught to boys and not to girls.

ISLANDS OF THE SEA

Hawaii Still in Need Rev. Frank L. Nash, in charge of the church in Hilo, Hawaii, sums up conditions in his

field as follows: "Hawaii is still a missionary field. The Orient has been pouring in its throngs until we have 70,000 Japanese and 30,000 Chinese; besides these there are Portuguese, Swiss, Danes, Norwegians, Belgians, Spaniards, French, Russians, Porto Ricans, and Africans, until 23 nationalities are counted—all needing the Gospel. At least a half-dozen Japanese missionaries are needed on this island alone. We have 1 Japanese church with a faithful, earnest minister, 1 Chinese, 1 Portuguese, and 1 native Hawaiian church in this city of Hilo. Some of our own members are doing faithful missionary work among the various nationalities, and once a month we have a union service, when the pastor of the "foreign church," as ours is called, has an opportunity of reaching some of the natives through an interpreter. A boarding-school for Hawaiian boys and young men is doing excellent work among the natives. Since annexation the liquor traffic has increased to most alarming proportions. There was then only one place in Hilo where liquor was sold, now there are six."

Pioneering in the Philippines Bishop Brent has promised an early article upon his trip in Northern Luzon. From scattered references in his business letters it would seem that the journey was such as no American bishop has ever before made. It is an achievement to be compared with some of Bishop Selwyn's and Bishop Patteson's early experiences in the South Seas, or Bishop Hannington's and Bishop Smythies's journeys in Central Africa. Much of it was made upon foot through an otherwise inaccessible mountain country and among a primitive people. The opportunities for work in this region seem to be unprecedented if the right men can be secured to render the needed service to the Igorrote people, whom the bishop describes as "a splendid people—domestic, industrious, full of trust toward us—in spite of their nakedness and savagery. The Spaniards did nothing but molest them."—*Spirit of Missions.*

Dr. Rossiter Goes to Manila The Rev Dr. S. B. Rossiter, who for twenty-seven years was pastor of the North Presbyterian Church in New York, and who since 1900 has been American Secretary for the McAll Mission of France, has been appointed pastor of the First Presbyterian Church in Manila, P. I. He will give up his secretaryship in August, and devote some time to the collection of funds for the erection of a new church in Manila. The First Presbyterian Church in that city, which was the first American congregation to be organized there, is worshiping in a rented building.

Dr. Rossiter will go under the auspices of the Presbyterian Board of Foreign Missions, but goes to perform purely pastoral duties.

Methodism in Borneo At the meeting of the Malaysia (Methodist Episcopal) annual conference, held in February, Bishop Warne appointed the Rev. James M. Hoover, of Penang, to Sibu, Sarawak, Borneo. This is the second appointment to Borneo made in the history of Methodist missions. The first appointment was made in April, 1891, when Bishop Thoburn sent Dr. H. L. E. Luering, then a young recruit of but two years in the field, to work among the head-hunting Dyaks. To fill the vacancies caused by the sickness of missionaries on the Malay peninsula, Dr. Luering was recalled after ten months of service, and in leaving the island made a promise to the headman of one of the Dyak villages that the Church

he represented would not long leave the natives of the island without a missionary. The headman, in turn, gave Dr. Luering one of the skulls that adorned the ridgepole of his house as a pledge that he would be a Christian. The promise on the part of Dr. Luering has not yet been made good to the Dyaks by our Church. However, the situation in Borneo has so developed that the sending of a missionary to the island has now become imperative. In March, 1901, Bishop Warne, after holding the Malaysia conference, canceled his passage to Manila and, instead, went to Borneo with a shipload of emigrants from the Fukien province, China, a large number of whom were Christians, and among these very many Methodists. The emigrants arrived in Borneo on a Saturday night, and on Sunday Bishop Warne preached to them through an interpreter, and in the evening baptized 12 new converts. These converts he left in charge of several Chinese local preachers, who were members of the colonizing party. There are 800 adult Christians in the colony.

Need of Industrial Missions in New Guinea

At the annual meeting of the London Missionary Society, Rev. F. W. Walker, from New Guinea, spoke strongly on the need of industrial missions in such a country. "The principal occupation of the people had been war, and now that fighting was being abolished they were a people practically reduced to idleness, for food grew so plentifully that little labor was needed to cultivate it, and nearly all that work was done by women. A native had come to him and said: 'Me good fellow now; me sing plenty; me no work.' The Church of Christ must teach the native that he had a duty to develop the great resources of the country for the benefit of the world. At present no one engaged in commercial industry in New Guinea was identified with Christianity, and traders came who were actually antagonistic to Christianity. Work was, in the native mind, largely divorced from Christianity. What an awful situation was thus growing up!"

Tobacco as a Circulating Medium

A missionary writes as follows: "I heard yesterday from New Guinea. In that strange land, as you know, they do not yet know the value of silver coinage. The currency of New Guinea—it is a very shocking thing!—is a stick of tobacco. It is a very uncomfortable and dirty way of carrying small change, but you have to do it. Every one of our 120 teachers get, on an average, 5 lbs. of tobacco per month as a part of their pay. The tobacco costs one shilling a pound—it is not very superior stuff. The New Guinea government have hitherto charged a duty of one shilling a pound; but they have now raised that duty to one-and-sixpence. Now, that unexpected increase in the customs duty will make a difference this year of £300 in our New Guinea expenditure simply to provide small change for the native teachers."

MISCELLANEOUS

More Zeal for Home Missions

The Mrs. Jellybys, who have great solicitude for the population of Borrioboola-Gha, on the right bank of the Niger, but none for their own neighbors, are by no means numerous, tho now and then met with. But notwithstanding, evangelizing zeal does *begin* at home. The Rev. Charles Stelze remarks in the *Sunday-school Times:*

A curious phase of the situation is that, somehow, the Italian who

owns the banana stand on the corner does not appeal to us with as much force as his brother in sunny Italy. The colored man who lives near the railway track is not nearly so romantic a character as his relative who lives in Liberia. In New York, recently, they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the Board of Foreign Missions.

Dr. Hale's Tribute to Missions

In the *Christian Register* Edward Everett Hale speaks thus of the reactive influence of foreign missions:

A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. It was a good thing to have a map of India or of Asia Minor hang up in the back part of the pulpit. It was a good thing then, and it is a good thing now, to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century can not fail to see that, side by side with such interest in other lands thus excited, there came in the healthy Gospel of self-forgetfulness. Boy or girl learned what the Savior meant when he rebuked the selfishness of those who were satisfied in trying to save their own lives. It would not be dangerous to say that the A. B. C. F. M. has done more in this way to uplift the religion of America than its most successful apostles have done to uplift the followers of Buddha. Who reads thoughtfully the sad story of the victims of the witchcraft madness does not wonder that a few hundred people went mad.

A Roman Catholic Book on Missions

The Abbé Pisani, a canon of Paris (that is, we presume of the Cathedral of Notre Dame), has written a work entitled, "Protestant Missions at the End of the Nineteenth Century," of which the *Journal des Missions* observes;

It is equitable, and even eulogistic study of Protestant missions written by a Catholic priest, and is a most agreeable surprise. We do not commonly expect flattery from this source. It is indifference or hostility which we have had to endure from those who have preceded us in the field of missionary effort, but whom we have in many cases equaled or surpassed in energy and perseverance.

We can not do better than to cite some brief passages to give a correct idea of the spirit in which this is written:

For men of good faith, who do not allow themselves to be paid off with mere words, there is the Protestant propaganda a great work to be studied. . . . There are thousands of men and women who consecrate themselves, outside of Catholicism, to Christian preaching, and they do not do this without arriving at results which we have no right to ignore or to deny. We should fly in the face of indisputable fact should we deny the zeal, the self-denial, the apostolic spirit of the members of the Protestant societies which labor for the evangelization of the unbelievers.

The Might of the Gospel

The boldest thought that ever entered the mind of Alexander the Great, Julius Cæsar, Napoleon Bonaparte, President Roosevelt, or any sane man, is insignificant in comparison with the purpose of Jesus Christ to subject this world unto himself, to regenerate the nations, to bring peace into the heart, and joy into the life of man. Men have succeeded in taming all sorts of wild animals and in physically subjecting their fellowmen, but this is nothing compared with the subjection of man's will and heart. To change a man's moral nature is the greatest miracle on earth. Again and again have I asked Mohammedan and Brahman to show me one case where a man's moral nature has been changed by their faith or worship. Nowhere have I seen this miracle performed except by faith in Jesus Christ, and this miracle wrought by Jesus has the same results among all classes of people,

whether they be English, Mohammedan, Hindu, or Chinese.

REV. A. E. COOK.

Despise Not the Little Ones There is a very pretty story told of the late Earl of Shaftesbury, who one day when out walking in one of the busiest streets of London with a friend, was accosted by two little street arabs. They had been standing on the edge of the pavement gazing half bewildered at the great sea of traffic rolling ever on and on.

As the earl approached them, maybe they saw by the kindly light in his eyes that their request would not be denied them, for fearlessly one little lad held out his dirty hand, saying, "Mister, will ye help us across to the other side, for we are afraid, and want some one to lead us."

The earl readily consented, and taking one little grimy hand of each child, led them until they safely landed on the other side. When he returned, his friend questioned him in a half contemptuous manner: "What ever made you do that, to take their dirty hands into your own? I should have been afraid to touch them."

His lordship smiled, replying: "One day when my work here is ended, and I get over yonder, I want to meet those lads, but no longer poor and dirty; and to hear my Master's welcome, 'Inasmuch as ye have done it unto one of the least of these ye have done it unto Me.'"

OBITUARY

Rev. Henry Blodget, D.D. A life of useful missionary labor came to its close Saturday, May 23d, when Dr. Blodget died in Bridgeport, Conn., where he has lived for the last nine years. Dr. Blodget was born in Bucksport, Me., in 1825, was graduated from Yale in 1848, then from Andover, and arrived at Shanghai, China, September 1, 1854. For forty years he labored as a missionary, first in Shanghai, then in Tientsin, and later in Peking, which he made his residence in 1864, remaining there till his return to the United States in 1894. The larger part of Dr. Blodget's life in China was devoted to literary work. He was one of five persons who translated the New Testament into the Mandarin, the spoken language of the majority of Chinese people. Nearly half the hymns used in the Chinese hymnal were translated by him. Several other important works were given to Chinese readers through him; and yet he never turned aside from preaching the Gospel, while for many years he had a morning class for helpers and inquirers. His labor has been largely a seed sowing whose harvest, already noble, will be far greater in coming years.—*The Congregationalist.*

Rev. Benjamin Romig It is with deep sorrow we announce that Bishop Romig, of the Moravian Church, gently fell asleep in Christ on Sunday, May 31st, at his home in Herrnhut, Germany. In the death of Bishop Romig the Moravian Church loses a faithful and beloved minister, who spent the larger part of his life in active missionary work in the West Indies, and thus became a valuable member of the Mission Board.

Rev. I. W. Hathaway Rev. Dr. Israel Wister Hathaway, Secretary of the American Sabbath Union, died on June 16th in Pasadena, Cal., after an operation for apendicitus. Dr. Hathaway had been secretary of the American Sabbath Union for many years. At the time of the Paris Exposition he conducted the Sabbath conference on the exposition grounds, which attracted wide attention among Americans visiting in Paris. He lived in Orange, N. J., and went to California to attend the General Assembly.

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